

A
VIEW OF THE MAR-
GINAL NOTES OF THE
Popish Testament, translated
into English by the English fu-
gitive *Papists* residing at
RHEMES in
France.
By George Wither.

Psalm. 19. vers. 7.

The Law of the Lord is perfect, conuerting
the soule, the testimonie of the Lord
is sure, and giueth wisdom
to the simple.

Augustine in epistolam Iohann. tract. primo.

*Iohannes maluit se ponere in numero peccatorum,
ut Christum haberet aduocatum: quam pone-
re se pro Christo aduocatum, & in-
ueniri inter damnandos
superbos:*

Iohn had rather place himselfe in the number of sin-
ners, that he might haue Christ to be his aduo-
cate: than to set himselfe in steed of
Christ to be an aduocate, and
so to be found amongst
damnable proud
men.

*Printed at London by Edm. Bollifant
for Thomas Woodcocke.*



X
TO THE MOST-REVEREND FA-
ther in God, Iohn Archbishop of Canter-
burie, Primate and Metropolitane of England,

GEORGE WITHER *wisbeth abun-
dant increase of all heauenly and
spirituall blessings.*



IT is the manner, vse, and custome of all that set forth any thing to be seene and read of others, to set downe some reasons that mooued them to take such pains, and to publish their labors. In the yeere of our Lord, one thousand, five hundred, eightie two, a testament translated into English, at Rhemes in France, was published in print, by the English fugitiue Papists resiant there. The censure, view, and examination whereof, hath euer since been hartily looked, or rather longed for, of all both rich and poore, high and low, that feare God and loue his truth. But by what occasion I cannot tell, it hath been hitherto delaied. Whereupon I thought it would not be amisse, neither misliked, if some thing in the meane space might be done, toward the satisfaction of the well affected, and the repressing of the triumphes of the contrarie. Therefore at my returne from London, from Michaelmasse terme last past, I tooke in hand to discouer the loose, corrupt, vniust, and vntrue dealing of our Rhemists in their marginall notes. Which if I could effect, and bring to passe afore an answer to their whole worke came forth, I did suppose that it would somewhat diminish the grieue of manie good men, and make them the more patiently to expect and wait for the censure of the whole work. And againe, if it should happen, that by reason I tooke it in hand so late, that I could not compasse it, or bring it to passe, afore the censure of the whole worke were in presse, yet I did thinke, that bicause that worke could not be but verie great, and therefore chargeable; that it would not be thought amisse of, if some part were answered by it selfe, which the poorer, and those which either were vnable, or vnwilling to be at charges with the other, might attaine and haue with small cost. Now hauing by the fauor of God gone through it, I thought that I could not choose a better patron for it, than your Grace, whom God hath aduanced to the highest Ecclesiasticall place and dignitie in our Church of England. For some make the dedication of their works, testimonies of old friendship and familiaritie, and as it were monuments of their old long continued loue. Which cause if there were no more, were sufficient, considering the loue, wherewith you haue imbraced me these thirtie yeeres and vpwards. Others do it to witnes their mindfulness of their dutie to them that be in honorable place and calling. And why should not I heerin also imitate them, sith it hath pleased God, leauing me in a meane place; so highly to aduance you? Others to get the fauorable patronage and defence of their works by high dignitie and authoritie, against all maleuolous cauillers and backbiters, whereof this wicked world is alwaies full. And heerof both I stand in great need, hauing the whole band of Popish sophisters in this against me, and also none can better protect and defend me, than you, either for learning and iudgement, or for

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power and authoritie, wherewith God hath indued you. Their whole worke consisteth altogether of lieng, fraud, and deceit, which I thought not vnmeet in some part to touch, disclose, and make manifest in this mine Epistle. First in their Preface, then in their Translation, after in their collected and concluded Annotations: lastly, in their thicke and threefold allegations of the fathers. In which I will vse all possible breuitie and shortnes; for that my purpose is but to giue a little small taste of their foule and shamelesse dealings, whereby the sinceritie of their dealing in the rest may be the easilier and better gessed at. The first part of their Preface maintaineth against the whole course of the Scriptures, and against all authoritie of the ancient primitiue Church, that it is not necessarie for al Christians to haue, and read the Scriptures in a knowen vulgar tooing. Which if it were true, why are all men commanded continually to talke of them, and to write them vpon the doores, wals, and posts of their houses, and how should they meditate in them day and night? How should fathers teach them to their children, and they againe to their children? The Scriptures giue wisdom to the simple, why then shall not the simplest seeke in them to waxe wise? If life be to be found in the Scriptures, why shall not all search them that looke for life? If they be written for our learning, why should it not be as lawful to learne by reading, as by hearing? The Cōstitutions which they sundry times alledge, as ordeined by the Apostles, do appoint Laie men to read the Law, the books of the Kings, the Psalmes and the Gospell. Saint Hierome commendeth poore plough men, bicause at the plough taile in their worke and labor, they could sing the Psalmes. Our Rhemists adde of their owne (beleue them if you list) to salue the matter withall, that they sang in a language they vnderstood not, and wherein they could not read those Scriptures. Saint Chrysostome exhorted the common people to get them Bibles, and Testaments, and refuted the same obiections, which the Papists at this day make to the contrary. But our Papists tel vs that he dealt like a pulpit man, and therefore his rules must not be generall, but serue for his owne people, which he preached vnto. As who should say the pulpit were not as meet a place, to deliuer the rules of religion, and a generall truth in, as the schooles. They adde, that euery artificer dealeth in the hardest, and deepest matters of religion, omitting the more easie, that they presuppose no difficulties, that they aske for no expositor, that they feele no depth of Gods science in Scripture, that maners, and life are nothing amended, that priuate fantasies, and not the sense of the Church, and doctors thereof, in interpreting the Scriptures is followed. And whosoever knoweth the state, and condition of the Church of England, knoweth all this to be an heape, and dunghill of lies packed together. If their commendation of their Churches moderation, in not wholly condemning, nor forbidding generally vulgar translations, be not a lie: then Master Harding, and such other like of their side, haue abused vs, in telling vs, that the malepartnesse of Heretikes made the Church altogether to forbid the vulgar translations. Their accusations of our translations, haue already been so well answered by Master Doctor Fulke to Martinus, that I neede not to touch them. Their reasons likewise being both many, and friuolous, whereby they go about to prefer their vulgar latin version, before the text in the tooings, wherein they were first written, I leaue to him, or them, which shall answere the whole preface in order as it lieth: onely three things, I will admonish men to consider of, in them. First that they tend not so much to giue credit to the vulgar

text,

Deut. 6. ver.
7. 8. 9.
Psal. 1. ver. 2.
Psal. 78. v. 5. 6.
Psal. 119. ver. 7.

Iohn 5. v. 39.
Rom. 15. v. 4.

*Clemen. lib. 1.
cap. 6.
Epistola ad
Marcellam.*

In the homi-
lies quoted
in their epi-
stle.

In the fift
part of his
answere to
the apologic,
Chap. 16. di-
uision. 2.

DEDICATORIE.

text, as to discredit al texts whatsoever, to the end that either men might haue nothing to ground their religion certainlie on, or else to make their Church of Rome their only stay. Secondly, that they confesse the Fathers in this point to be against them, namely whose opinions are that the Latin text should yeeld to the Greeke, and Hebrue: but they thinke to avoid it with a slie shift, that they meant the true, and vncorrupted text, as it was in their daies, and times. But Lodouicus Viues a learned man, liuing in the daies of Henrie the eight, in his annotations vpon Saint Augustine *de ciuitate Dei*, telleth vs, that to his time (a fewe vnlearned dolts excepted) all men preferred the texts in their original tooongs, before the others translated out of them. Therefore either our good Masters of Rhemes must tell vs of some great corruptions that haue crept in of late yeeeres into the Greeke, and Hebrew texts, or else they can not blame vs for not crediting them against the learned of all ages afore vs, old and new, one, and others. Thirdly, that the Councel of Trent goeth not so far as our new Masters of Rhemes: For they preferre it onely before all Latin translations, making it amongst them the onely autenticall texte: In which it is plaine that either the Pope, or the Councell might, and did erre. For Erasmus dedicated his translation to Pope Leo, and vnder his approbation manie men tooke it for autenticall, and now your Councell iudgeth it not autenticall, therefore either Leo, or they iudged amisse, take whether they will. Thus much for their Preface. Their Translation (how much soeuer they brag of paines, care, and conscience to deale sincerely) is fraudulently framed to make poore men thinke the Scriptures to be more obscure and darke a great deale, than they are, and so to fray them (as much as in them lieth) from taking paines to read them. I note this onely, not bicause it is not full of other corruptions, and partialities, but bicause leauing them to the censurer, or censurers therof, I take that which euery blind man may see, that they haue studied therein for nothing lesse, than perspicuitie, & plainnes. For they haue both hunted for words of purpose, which the people do not vnderstand, as superstantiall, didrachmes, cense, stater, scandall, scandalized, Corbanah, euangelized, scenopegia, paraclete, prepucie, Neophyte, depositum, gratis, and such like: And also left their sentences vnperfect, halt, maimed, and without sence, and all to strike simple persons in a maze, As what is to me & the woman? and this man what? As by the offence of one vnto al men to condemnation, and such like, which in English haue no sence. Their collections, and conclusions how weake and friuolous they are, though it will sufficiently appeare in mine answeres to their marginal notes; yet I hope it wil not be amisse, if some also be noted down here. These shall be of two sorts, one so grosse that euery simple man may see the vanitie of their collections: the other more cunninglie, but yet deceitfully gathered. The deceit of the later sort is also double, either grounded vpon wilfull, and slanderous misreporting of our assertions, or else vpon equiuocations, and ambiguitie of words, wherewith it seemeth they delight them selues greatly, and thinke it a wonderfull peece of learning to deceiue their poore, simple & credulous followers. The first sort void of all shew of probable consequence, are throughout their Testament very many. But to auoide tediousnes, I will content me here with a very few. In the first of Matthew. Our Sauour Christ borne in mariage, yet of a Virgin, honoreth both states, and withall teacheth vs that virginitie, and continent life are preferred before mariage. In the second of Matthew vpon the murdering of the children, by this we learn,

Lib. 14. cap. 8.

Lib. 15. cap. 13.

Iohn 2. v. 4.

Iohn 21. vers.

22.

Rom. 5. vers.

18.

Vers. 23.

Vers. 16.

what

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what credit is to be giuen to the Church in canonizing Saints, and celebrating
 their holy daies, &c. In the third Chapter, vpon those words. Yeeld therefore
 fruit worthy of penance. Iohn preacheth satisfaction by doing worthy fruits, &
 works of penance. Both in the third & fourth chapter, vpon Iohns preaching in
 the desert, & Christs going into the desert, to be tempted of the diuell, they ga-
 ther a warrant for popish Heremites, that make a profession to liue out of the
 societie & companie of men continually, and so to end their daies. In the fift of
 Matthew vpon these words, except your iustice do abound, &c. whereby we see
 (say they) saluation, life and iustification not to come of onely faith, or impu-
 tation of Christs righteousness. In the sixt chapter, vpon these words, Leade vs
 not into temptation, they saie that Beza according to the Caluinistes opini-
 on, saith that God leadeth into temptation, therefore he maketh God the au-
 thor of euill. In the seauenth chapter vpon these words, Lord, Lord. These
 men haue faith, otherwise they could not inuocate, therefore to beleue is not
 enough. I could haue drawne out a great number as bad, or woorse than these,
 but I will heere stay. For I haue giuen a sufficient taste, what might be done in
 the most part of their Testament, almost in euerie chapter. Now concerning
 their double deceit afore spoken of, whereof the first is grounded vpon ma-
 lice, which blindeth them, and maketh them wilfully against their owne con-
 science and knowledge to mistake and misreport our assertions. One common
 cauill, is the finding fault with our translating of *μετάνοια*, and *μετανοεῖν*, repen-
 tance, and to repent, and amend, Mathew. 11. and repeated in many other
 places, which is grounded vpon this slander, that bicause we do not allow
 that the fruits of repentance be works satisfactorie for sinne, therefore we do
 not teach at al those testimonies of hartty, and vnfeined repentance. Another
 cauill very comon also riseth vpon that, bicause we confesse (as the holy Ghost
 hath taught vs in the Scriptures) that God is the author of euerie act, there-
 fore they gather also that he is the author of euerie sinne, or euill. Which ma-
 licious collection, though it haue been ten thousand times answered, and
 that fully, yet they cease not still odiously to obiekt it. And bicause we denie
 that Christ after his death went into Limbus Patrum, as they without al war-
 rant of the word imagine, therefore they maliciously giue out that Calvin
 and his followers denie an article of the Faith, and therefore conclude them to
 be infidels. In all their notes touching iustification by faith, they deale with
 vs, as though we ascribed iustification to an idle faith, which worketh not by
 loue, and vpon that false ground, they gather many things against vs, as shall
 appeere in mine answer to their notes. But all that are wise, and haue eyes to
 see, do perceiue, that in this maner of dealing, they do but vtter their owne
 shame, in making no conscience of cogging, lieng, and slaundering, & in steede
 of battailing with their enemies, they make themselues sport with their owne
 shadowes. Now to their amphibologies, and æquiucations; which are also to
 long to pursue. The Rhemists vpon the fift to the Galathians confesse, that
 Paule when he ascribeth iustification to faith, speaketh of such a faith as work-
 eth by charitie, and yet in all their notes against iustification by faith, they
 dallie, and play, and dazel the eyes of the simple with the ambiguitie of the
 word, being diuerslie in diuerse places taken. The like dealing they vse about
 the words of iustice, and iustification, which when they know them to be di-
 uersly taken, and in sundry senses, yet they delude with the sound of the words
 those, who for simplicitie are not able to discern the diuersitie of the sense. I
 will

Verf. 8.

Verf. 1.

Verf. 21.

Verf. 13.

Verf. 1.

Verf. 21.

Actes 2. verf.

27.

1. Peter 3. verf.

19.

D E D I C A T O R I E.

will not heap vp here more of these examples, a number will offer themselves in reading of mine answers. The alledging of the Fathers thicke and threefolde, is for two fraudulent respects. One is, that those which are doubtfull to what religion they may encline, and to which side to cleaue, may continue doubtfull, and without resolution still, whiles both our aduersaries, and we alledge Fathers, and accuse one another of corrupt dealing in them, and they poore soules not able to repaire to the Fathers to see whether side dealeth truely. The second is to continue the false perswasion of their credulous followers, in thinking that all antiquitie maketh for poperie. To these two ends it is, that their allegations are so many. First therefore to auoid this their fraud, it is to be noted, and obserued, that a maruellous number of their allegations, touch no point, nor matter in controuersie betwixt vs. As for example, they alledge Origen to prooue that the innocent children murthred by the commandement of Herode, haue beene honored for martyres. Augustine to prooue that not to do good is damnable. Hierome to prooue that fasting, praier, and almes are fruits of repentance, or as they terme it, penance. Cyprian to prooue that they are false martyrs, that suffer not for iustice. Chrysostome to prooue that by the church the gouernors thereof be vnderstoode. Ambrose to prooue that God hath left to his church authoritie aswel to loose, as to binde. Which kinde of proofes for matter not denied, if they had beene omitted, and left out, the great glorious shew of Fathers had beene blemished, and their campe verie nigh halfe dissolued. Next is to be marked, that if they catch any thing that maketh for them in any Father, they neuer looke how rightly the Father collecteth it, and by what good reason he warranteth it, it is with them sufficient that he saith it. But Augustine teacheth vs to giue that reuerence onely to the canonical Scriptures, to beleue whatsoeuer they say. And for others of what learning or holines soeuer, not to beleue bicause they speake, but bicause they prooue that which they speake, either by the word it selfe, or by good reason grounded vpon the same word. And here also bicause they are wont to triumph that we make this a colour to reiect the Fathers, when they make against vs, it is to be remembered that they themselves do not without exception admit the Fathers. But they appoint an other rule to trie them, and their sayings by, that is, the decrees, and determinations of their owne church. Thirdly it is to be noted that they alledge those bookes very often, wherein they know that the Father which wrote them, was far ouercarried with heate of contencion, that they themselves will not, nor dare not defend many things that passed them, as Hieroms bookes against Iouinian, and Vigilantius. Fourthly it is not to be passed ouer, how they abuse Augustine in leaving those bookes which he wrote against the heretike Pelagius, concerning the question of Freewill, and alledging testimonies out of other books, wherein he himselfe did confesse, that he did erre of ignorance. Fifthly they force diuers, and sundrie to serue their turnes, whether they will, or no. Sixtly to make the greater shew, they furnish out their number with such as they know to haue beene burnt on the face for forgerie, and cite them vnder the reuerend names of Clemens, and Dionisius Areopagita, and such like. Finally it is not to be passed ouer, that they for the corroborating, and proouing of the vsurped primacie of the bishop of Rome, they hunt for speeches of the Fathers spoken in extolling Peter, or in commending the faith, then professed at Rome, or els the excellent learning, and vertue of some notable bishops there, which then

Mat. 2. ver. 16.
Mat. 3. ver. 10.
Mat. 3. ver. 8.

Mat. 5. ver. 10.
Mat. 18. ver. 17.
Mat. 18. ver. 18.

August. epist. 19.

Hof. de fide & symbolo ca. 19.

Retract. lib. 1. cap. 23.

gouerned

THE EPISTLE DEDICATORIE.

*Hieronimus
Euagrio.
Nicenum con-
cilium cano-
ne 6.
Augustinus ad
Epistolam Par-
meniani libro
primo cap. 3. &
contra Iulianum
Petilianum lib. 3.
cap. 25.*

gouerned that church, and then they racke, and set on the tenters to prooue that, which they neuer thought of, that is, the vniuersall power, and authority, which the bishop of Rome now claimeth. The practise of the primitiue church doth best declare, both what the Fathers ment, and also what power and authoritie he had. In that it is manifest that he was a bishop as other bishops, afterward by consent of men a patriarch limited as other patriarches, a subiect to the Emperour in commission vnder him as a delegate, that men might appeale from him, and that the Emperour might, and did appoint in such cases of appeale delegates to affirme, or reuerse the bishop of Romes former sentence and iudgement. So far was he from that vniuersalitie of power, which he hath heertofore vsurped, and yet challengeth. But why should I dwell so long in these matters, & exceede the length of an Epistle, seeing they haue brought nothing of anie weight, in anie matter of controuersie, but it hath beene (and that they know well enough) often, and fullie answered by diuers, and sundrie already? But bicause being fugitiues, and hauing no honest ordinarie vocation to occupie themselves about, they neuer make an end of writing, wherein they do nothing but set new colours on old matters, to make their sencelesse followers beleue, that they bring in new allegations, neuer before answered: Therefore (vnder your Graces correction be it vttered) I would wish that our controuersies being drawn into a sum, might by your authoritie be deuided, to so many learned men, as your Grace shall thinke conuenient and competent for that purpose, to examine, and to reduce and bring into the best frame and forme they can, all the arguments of the aduersaries; and to ech severall argument the answer, as plainly and briefly as it can be comprised, which being done, and compiled into one, or two volumes, whatsoeuer they write hereafter, except they bring (which I thinke impossible) some newe thing heretofore vnheard of, to be referred to those volumes for answer, and so to cease troubling the world with more bookes. Touching mine answers to their marginall notes (I hope it will appeere) that I haue studied with as much breuitie, and plainnes as I could possibly, to discipher their vanitie, and trifling, wherewith they haue blotted, and blurred their margents of their Testament. Their translation, and larger annotations, though many times great occasions are offered to carpe at them, yet as neere as I could possible, I haue left them vntouched, to him, or them (whosoever he or they be) that of purpose shall deale with that matter. To the end that my truth, and simplicitie of dealing may the better appeere to the Reader, of what sort soeuer he be, I haue set downe the text, wherevpon their notes are gathered, according to their owne translation, and their notes, word, for word, and then mine answers. By which doing, I hope it will well appeere, that when out of their most partiall translation, which they of purpose haue framed for their best aduantage, the things which they gather, will not follow, nor be confirmed: that they are vtterlie destitute of all helpe of the scriptures, how soeuer they labor to wring them to their purpose. But concerning mine owne doing this shall suffice. If this which

I haue done, shall by you (most reuerend father) be iudged to be pro-

fitable for the church and people of God, I haue that

which I desire. The Lord God blesse, keepe,

and preserue you. At Dunburie

the xij. of Aprill

1588.

A view of the marginall notes of the Popish Testament,
translated into English by the English
fugitive Papists resident at Rhemes
in Fraunce.

I

The text.

And she shall bring forth a sonne : and thou shalt call his name : Iesus. Matt. 1. ver. 21

The note.

Iesus an Hebrew word, in English Saviour.

The answer.

If you would assigne vs none other Saviour, neither in part nor in whole, our controuersies were at an end, we should not neede to fill the worlde with our pamphlets.

The text.

Then Herode perceiuing that he was deluded by the Sages, was exceeding angrie : and sending, murdered all the children that were in Bethlehem, and in all the borders thereof, from two yeeres olde and vnder. Matt. 2. 16.

The note.

The martyrdom of holy Innocents, whose Holy-day is kept the 28. of December.

The answer.

You studied (no doubt) harde for this note, or els so learned a matter coulde not haue passed your penne. That these children were murdered for Chrestes cause, I well perceiue, and yet because their death was not a voluntarie testimonie to the trueth, I see not any iust reason to accompt them Martyrs : Howbeit it is not a matter worth the contending about.

The text.

Euery tree therefore that doth not yeeld good fruit, shall be cut downe, and cast into the fire. Matt. 3. 10.

The note.

It is not onely damnable to doe euill : but also not to doe good. Aug. Sermon 61. de temp.

The answer.

You doe well to cite Augustine for this, and we beleeue it, not because he sayeth it, but because this text doeth enforce it. And you must either tell vs what euill doing is smaller, then not doing good, or els your ventall sinnes must be quite banished the countrey.

B

The

A view of the marginall notes

The text.

Matth. 5. 26.

Be at agreement with thine aduersary betimes whiles thou art in the way with him : least perhaps the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the officer, and thou be cast into prison.

The note.

This prison is taken of very auncient Fathers for Purgatorie : namely, Saint Cyprian epist. 52. ad Anton. nu. 6.

The answer.

And what neede Fathers for this : Is it not ynough that your holy father of Rome taketh it so : The fathers might erre, he can not erre. If this prison be purgatorie, then no man can passe out of it without paying the last farthing. And if that be so, the sale of pardons, and such pelie is marred. For howe can pardon take place where payment is so peremptorily required : But Cyprian taketh it for purgatorie, I haue looked into the place by you quoted, and find it not so : onely he toucheth there this present place, but neither his wordes, nor the circumstances of the place afoze, nor after doe enforce any meaning of your purgatorie that I can see. Therefore it argueth either great negligence in you, in not searching, or great penurie of fathers so applying this place : if you searching could find none more plaine for your turne than this. Augustine expoundeth this place of hell plainly and flatly. As for your purgatorie, Plato the Ethnicke philosopher of great fame, was the first founder thereof that I haue read of.

In quest. ex nouo & veteri testamento, cap. 70. De salutaribus documentis cap. 64. Eusebius de preparatione Euangelica. lib. 11. cap. 20.

The text.

Matth. 5. 43.

Thou shalt loue thine neighbour, and hate thine enemy.

The note.

So taught the Pharisees ; not the lawe.

The answer.

So say we to them that turne precepts to counsels, so teach the papistes, and not the Gospe!.

The text.

Matth. 5. 45.

Who maketh his sunne to rise vpon good & bad, and raineth vpon iust and vniust.

The note.

We see that the temporall prosperitie of persons, and countries is no signe of better men, or truer religion.

The answer.

Therefore the Popes long continued rolle of succession, is no good

good argument to approve his religion, nor his present prosperitie, his goodnesse, and holinesse.

The text.

Giue vs to day our ⁊ supersubstantiall bread.

Matth. 6. 11.

The note.

In Saint Luke the Latine is, panem quotidianum, daily bread, the Greeke being indifferent to both, τὸν ἡμετέριον.

The answer.

You do in this according to your common custome, that which is most obscure, farthest from the peoples understanding, and may best serue you to dally withall, that you make choise of.

The text.

Be not carefull therefore, saying what shall we eate, or what shall we drinke, or wherewith shall we be couered? For all these things the ⁊ heathen doe seeke after. Matth. 6. 31.

The note.

They seeke temporall things onely, and that not of the true God, but of their idols, or by their owne industrie.

The answer.

To contend with you about the heathen it were but a follie. It is manifest that many of them looked for immortalitie of the soule, and felicitie after this life, as their Elisij campi doe testifie. But for seeking either by your owne industrie, or by them which are no gods, you and they may be coupled together. For you be right cousin germaines, and therein you giue them not place an inch.

The text.

If you then being naught, know how to giue good giftes to your children, how much more will your Father which is in heauen, giue ⁊ good things to them that aske him. Matth. 7. 11.

The note.

These good things are graces and all spiritual giftes, and whatsoeuer pertaineth to the health of the soule.

The answer.

If al these things be giuen vs of God, and so are of his franke and free liberalitie, then with what face teach you, that your own merites must get vs heauen, and gaine vs the saluation of our soules.

The text.

And Iesus ⁊ seeing their faith, said to the sicke of the palsey, &c. Matth. 9. 2.

The note.

We see that the faith of one helpeth to obtaine for another.

A view of the marginall notes

The answer.

Iam. 5. 15, 16.
Rom. 1. 12.

It is very true that there is mutuall helpe giuen by the faithfull whiles they liue one to another, both by prayer to obtaine good things at Gods hand, and also to comfort and confirme one another mutually in faith, and all goodnesse: but what maketh this for that which you teach foles to looke for, that is, helpe by them which are dead and gone.

The text.

Matth 9. 15.

But the dayes will come when the bridegrome shall be taken away from them, and then they shall fast.

The note.

Christ signifieth that the Church shall vse fasting dayes after his Ascension. Epiphanius in Compend. fid. Cath. August. epist. 80.

The answer.

As Thurs-
dayes.
August. epist.
86.

Christ doeth not prescribe any certaine day, or dayes euery weeke to fast in, howsoever occasions doe fall out: neither doeth he appoint men when they fast, to abstaine from one kinde of meate, & to fill their bellie with another: your fathers you might haue spared. The fasting dayes there set downe by Epiphanius vnder the name of Apostolicall tradition, for verifying and fulfilling this place, your church obserueth not. As for Augustine, he knewe of no such tradition that is of any daies appointed by Christ, or his Apostles to fast in.

The text.

Matth 9. 22.

But Iesus turning and seeing her, said, haue a good heart daughter, thy faith hath made thee safe.

The note.

Loe, her deuotion to the hemme of his garment, was not superstition, but a token of greater faith: so is the deuout touching of holy relikes.

The answer.

It is true that her deuotion was not superstition, but a token of faith mixt with many infirmities, which infirmities it pleased Christ (for such is his mercie toward his) not to impute, but to forgiue. And where you draw from this example an approbation of your superstitious touching holy relikes, you doe amisse. For her acte is not set downe for a common rule for others to follow, and though it were, yet it could not serue, but where the principall things to be considered of are alike, which wil farre disagree in any relike that you can name used in Poperie.

The

The text.

But the Pharisees said, in the prince of diuels he casteth out diuels. Matth. 9. 34.

The note.

In like maner say the heretikes, calling all miracles done in the Church, the lying signes of Antichrist.

The answer.

It is but vaine to quarell with you, for giving vs the odious names of heretikes, and vsurping to your synagogue of Satan the glorious name of the Catholique church. We doe not call all miracles done in your synagogue lying signes, for God diuers times by miracles hath disclosed the impietie, and hipocrisie of your Antichristian captaines of Rome, as the miraculous disco-
uerie of sixe thousand infants heades afore murdered by adulterous priestes, constrained to single life in the dayes of Gregorie the great, and the appearing of an owle in a councell holden at Rome, by pope John the xiii. after the masse of the holy Ghost solemnly song at the beginning of the councel, and such like. But those which either by the illusion of the diuell haue bene done, or by your auncestors fained to be done, to vphold popish corruptions contrary to the manifest trueth of the word, whereof some are babish, some ridiculous, some so foule and filthie as that they would loathe any honest eare to heare, we do, and may well call lying signes of Antichrist. Of these whosoever vouchsafeth to waste some time in your legenda aurea, or in promptuario exemplorum, or in mille miraculis beat. Mart. or such like bookes, shall find store to your shame.

*Huldericus
Augusta. episcopus
in epist.
ad papam
Nicholaum.
Nicholaus
Clemangis.*

The text.

Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not. Matth. 23. 34.

The note.

They haue here commission to preach onely in Israel: the time being not yet come to call the Gentiles.

The answer.

Whereby we see the depth of the counsell and wisdom of God to be such, as no man can render a reason of, and that in his wisdom he sometime withholdeth the light of his Gospel, and communicateth it in comparison but to a few, and sometime againe he causeth it to shine forth brightly, and the knowledge of it to spread farre abroad.

The

A view of the marginal notes

The text.

Matth. 10. 16.

Be ye therefore • wise as serpents, and simple as doves.

The note.

Wisedome and simplicitie both necessarie in preachers, Bishops, and priestes.

The answer.

*Concilium
Constantiensis
sessio 19.*

But you ioyne wisedom and double dealing together, & hold it for a principle, that you are not bound to deale simply and truly with your aduersaries, as both that conclusion of the councill of Constance, that faith giuen to heretikes is not to be kept, and also the continuall practise of your church doeth very well testifie. And you doe well in reckening bishops and priestes beside preachers, because skant the tenth or tithe of your bishops and priestes were wont to preach.

The text.

Mat. 10. 28.

And • feare yee not them that kill the bodie, and are not able to kill the soule.

The note.

A goodly comfort for christians and catholikes, and all good men, in the persecutions of Turke, of heretikes, of all wicked men.

The answer.

Which comfort did animate and encourage all those, whom you haue burnt and killed for religion, to testifie the truth against you, with losse of their liues, and shedding of their blood.

The text.

Mat. 10. 41.

And he that receiueth a • iust man, in the name of a iust man, shall receiue the reward of a iust man.

The note.

The reward for harboring and helping any blessed iust person suffering for his iustice and conscience.

The answer.

To this we agree, but your meaning we are far from. For your meaning is, that wheresoeuer reward is expressed, there also merit of worke should be understood. As if it were not possible for God to be more bountifull in rewarding, than we are meritorious in deseruing. Otherwise it were a simple sillie rewarde, that a cup of colde water could deserue.

The text.

Mat. 12. 7.

And if you did know what it is, I will mercy, and not • sacrifice: you would neuer haue condemned the innocents.

The

The note.

See the annotation chap. 9. vers. 13.

The answer.

You are loth your note should passe vniuiewed, and therefore you make this reference. Well we haue seene it, and finde that, which any yong scholer with verie small studie would haue set downe. The best commendation it deserueth, is, that it sauozeth not so much of your vsuall corruption, as commonly your notes do. Other thing it hath not worth the noting downe.

The text.

Euerie kingdome : diuided against it selfe, shal be made desolate : and euerie citie or house diuided against it selfe, shall not stande. Mat. 12. 25.

The note.

Therefore the kingdome of heretikes can not possibly stand, because it is alwaies full of diuision and dissention.

The answer.

If all heresies and sects in the whole world be raked out, and al their contentions, and strifes numbred, yet neither in number, nor in weight can they excede the strifes that haue bene, and are among our popish heretikes themselues. Therefore as their kingdome hath alreadie begun to fall, so it is not like to endure.

The text.

Either : make the tree good, and his fruite good : or make the tree euill, and his fruit euill. Mat. 12. 33.

The note.

It is a mans owne free will, and election, to be a good tree, or an ill tree, to bring forth good fruits or bad. So Augustine vpon this place. Lib. 2. cap. 4. de Actis cum Felice Manicheo.

The answer.

I maruell not that peeuish papists hold this, for their owne consciences do testifie to them, that the best ground they haue for being such trees, as papists may be, is the corrupt motions of their owne will, and choise. But we know that no man cometh to Christ, but whom the father draweth, and he hath no sheepe but those whom his father hath giuen him, and of them he pronounceth they make not choise of him, but he of them. As for Augustine he wrote scant aduisedly of free will, till Pelagius did awake him. For till then as he himselfe confesseth, he had not diligently sought nor yet found, what the election of grace ment. Therefore

*John 10. 29.
John 15. 16.*

Retract. primo, cap. 23.

in

in the matter of freewill, if you bring any thing, that Augustine wrote afore he wrote against Pelagius, you do but abuse men with his name against his minde, which in this shall appeere thus. The question between the Manichees and Augustine was, what was the originall cause of euil? The Manichean maketh two eternall, incommutable natures, one good, the other euill, one the author of good, the other the author of euill. On the contrarie part, Augustine maketh freewill the originall cause of euil. The Manichean amongst other scriptures, wrested to his purpose to proue his two natures, vseth this of the two trees good and bad. Augustine to take away his application of this text answereth, that it was the wil of man that made him a bad tree, and that it was in his choise whether he would be good, or bad. After this ariseth Pelagius, of whom the papists haue learned their freewill: he for his defence catcheth at speeches vled by Augustine against the Manicheans. Augustine replieth, that though some speeches vled against the Manicheans might seeme to fauor the error of freewill, yet other speeches of his, euen in those his books against the Manicheans, will sufficiently clere him from any such meaning, and therefore giueth men this rule, that that, which in those bookes, and in that question he spake of will to do well, he spake of the will of man in which man was first created, and not otherwise. Thus we see that our Rhemists learned this of their captaine Pelagius; and that they go about by Augustine to proue that which he ment not, that is, the freedome of our wils now.

De natura & gratia cap. 67.

Retract. lib. 1. cap. 9.

Matt. 13. 13.

The text.

Therefore in parables I speake to them: bicause seeing, they see not, and hearing they heare not, neither do they vnderstande.

The note.

When Gods word is preached they properly haue eares to heare, that haue harts to obey, and they hearing do not heare, which heare by sense of their bodie, and obey not by consent of their harts. August. de dono persenerantia, cap. 14.

The answer.

We like Augustines exposition verie well, and praise to God most hartily for you, that he in mercy wil vouchsafe to withdraw from you, that his heauie iudgement, which most manifestlie hath lien vpon you, and to giue you now at length eares to heare, and eies to see withall, which hitherto you haue most dangerouslie wanted.

The

The text.

And the enimie that sowed them is ⁊ the diuell.

Matth. 13.39.

The note.

Not God then, but the diuell is the author of all euill.

The answer.

In this we consent, sauing that we know you haue a malicious meaning, to make your blind ignorant followers beleue that we holde God to be the authoꝝ of euill, which assertion we and euerie one of vs do with all our harts abhoꝝre, and detest, as most wicked, and blasphemous.

The text.

Which when it was filled, drawing it foorth, and sitting by the shore, they choose out the good ⁊ into vessels, but the bad they did cast out.

Matth. 13.48.

The note.

Here also are signified good, and bad in the church.

The answer.

No man doth denie but that in the outward account of the church so long as it is in this vale of miserie, many hypocrites are, and yet in truth, and in the iudgement of him that cannot be deceiued in discerning his, neuer of the church.

The text.

And the king was stroken sad: yet bicause of his ⁊ oth, and for them that sate with him at table he commanded it to be giuen.

Matth. 14.9.

The note.

A wicked and a rash oth, and more wickedly fulfilled: bicause an unlawfull oth bindeth no man.

The answer.

That a wicked rash oth bindeth no man to perfoꝝmance, we easily consent. But this can be no cloke foꝝ the manifold periuſies, which your companie haue committed many waies: but most specially in bꝝeaking the lawfull oth of obedience to their lawfull pꝛince, not rashly, but with good aduise and deliberation made by the most part of them.

The text.

And his disciples came and rooke the bodie, and buried it, ⁊ and came and told Iesus.

Matth. 14.12.

The note.

Saint Iohns disciples at this time had wel learned their dutie toward Christ.

A view of the marginall notes

The answer.

Two things commendable in Johns disciples are heere set downe vnto vs: Their expressing of their loue toward their master and teacher in burying his bodie, and their repaire to Christ. But how much, and how greatly they had profited in the doctrine which their master had taught them, that appeereth not.

The text.

Matth. 14. 31.

And incontinent ⁊ Iesus stretching forth his hand tooke hold of him, and said vnto him, O thou of little faith.

The note.

Notwithstanding the infirmities of them that gouerne the Church, yet Christ sustaineih them and holdeth them vp yea and by them, whatsoever they are he vpholdeth, and preserveth his Church.

The answer.

Far fetched, and deere bought is good for ladies. Christ saued Peter from drowning, notwithstanding the weaknes of his faith: Therefore he must needs saue the Pope, whatsoever infirmities be in him. Other, or better consequence than this, out of this place I am sure you can make none. For that you do not meane all that gouerne any part of the Church, I gather, both because you reason from Peter, and also because you grant that any particular bishop may erre. Now if your consequence be true, then tel me how Christ vpheld your pope John against the counsell of Constance, who deposed him. And if he were not afore that Councell the chiefe gouernor of your Church, tell me who was. And if Christ did not vphold him, and by him your church, tell me when you gat againe restitution of your supposed priuilege, once broken. This example therefore serueth more aptly to encourage men to follow Christ, to do whatsoever he commandeth, with whatsoever dangers it be accompanied, because Christ will not faile them that walke in holy obedience to his will, how weake, fraile, and full of infirmities soeuer they be, but as at the pinch he aided Peter, so will he them.

Session 12.

The text.

Matth. 14. 36.

And they besought him, that they might touch but the hemme of his garment, & whosoever did touch it were made whole.

The note.

See before cap. 9. v. 20.

The answer.

You trouble vs with your references, your note hath bene already ready

ready considered of, and receiued answer in his due place.

The text.

Then Iesus answering said to hir, (o woman) ⁊ great is thy faith, be it done to thee as thou wilt : and hir daughter was made whole from that hower. Matth. 15. 28

The note.

It were a strange case that Christ should commend in this woman a sole faith without good works, that is to say, a dead faith, such as could not worke by loue, and which Saint Iames doubted not to call the faith not of Christians but of diuels. August. de fide & operibus. cap. 16.

The answer.

It were a very strange case if papists should leaue lying, fraud and deceit. For who seeth not, that the end and purpose of your note is, to make men thinke, that your aduersaries attribute much to a dead faith, that cannot worke by loue: And if there be any that doth so, name him. And if in truth you cannot name any, then what are ye: Because we say that faith onely iustificieth, must it needes therefore be a dead faith: Because the eie onely seeth, must it needes be pulled out of the head, and be without all other organs and instruments of the bodie: Who seeth not the folly of this: We with Augustine affirme, that Christ saue in this woman whose faith he praised, a wonderfull worke of loue.

The text.

And taking the seauen loanes and the fishes, and giuing thanks, he brake, and gaue to his disciples, and the ⁊ disciples gaue to the people. Matth. 15. 36

The note.

Heere we see againe that the people must not be their owne caruers, nor receiue the sacraments or other spirituall sustenance immediately of Christ, or at their owne hands, but of their spirituall gouernors.

The answer.

This collection is very losely gathered. The disciples gaue bread and fish to the people, ergo it is not lawfull for the people to receiue any spirituall sustenance immediately from Christ, but onely from them, that are their gouernors vnder Christ. I thinke if we make a consequence from bodily sustenance to the sustenance of our soules, that then it followeth better thus: That as this people when they were at home prouided themselves for their bodily sustenance, and heere being abroad they receiue it prouided for them, at the hands of the Apostles: so also it is law-

A view of the marginall notes

full for men at home to receiue spirituall sustenance by their diligent reading, and abroad to receiue it at the hands of their ordinarie pastors and teachers in their open meetings, by hearing the word preached and taught.

The text.

Matth. 16. 18.

And I say vnto thee, that thou art a Peter, &c.

The note.

That is a rocke.

The answer.

1. Cor. 3. 11.

Your reasons drawn from this place, to stablish the tyrannie of Antichrist, haue often bene answered. And because here no reason is framed, we say with the holy Apostle Paul, that we know none other rocke or foundation to build Christs Church vpon, but Christ himselfe.

The text.

Matth. 16. 23.

Who turning said to Peter, goe after me a Satan, thou art a scandall vnto me.

The note.

This word in Hebrew signifieth an aduersary, as 3. Regum. 5. v. 4. and so it is taken here.

The answer.

We will not impugne your qualification of the word: and lessen Saint Peters rebuke, as much as you can, yet this we may see evidently, that men are but vnstaied, and vnstable rockes to build the Church vpon: and except the Pope be better prouided than Peter was, sometime he may be an aduersarie and a scandall, I will not say a deuill.

The text.

Matth. 17. 24.

And when they were come to Capernaum, there came they that receiued the Didrachmes vnto Peter, and said vnto him: your master, doth he not pay the a Didrachmes?

The note.

These didrachmes were peeces of mony, which they paid for tribute.

The text.

Matth. 17. 27.

And that fish which shall first come vp, take, and when thou hast opened his mouth, thou shalt find a a stater: take that, and giue it for me and thee.

The note.

This stater was a double didrachme, and therefore was paid for two.

The

The answer.

To these two notes, I giue but one answer, for they reserued these strange words in the text, because English eares are not acquainted with them, and other matter there is not in these notes worth the obseruing.

The text.

Whosoever therefore shall humble himselfe as this little child, Matth. 18.4.
he is the greater in the kingdome of heauen.

The note.

Humilitie, innocencie, simplicitie commended to us in the state and person of a child.

The answer.

But none of them embraced by you, as appeareth. Your Pope can abide no peere, he must be aboue all, you puffe vp your selues with the proud pharisee, in confidence of mens merits; what innocents you are, a number of you executed for confessed treason, do declare: simplicitie cannot stand with the continual practise of your Church, which of long time hath loued nothing lesse, then plaine dealing, as both our eyes haue seene, and all stoories do testifie.

The text.

And if he will not heare them - tell the Church.

Matth. 18.17.

The note.

That is (as Saint Chrysostome heere expoundeth it) tell the prelates, and chiefe pastors of the Church, for they haue iurisdiction to bind, and loose such offenders by the words following, vers. 18.

The answer.

We agree with Chrysostome because the circumstances of the place, and matter do require it so to be expounded, that heere by the Church the gouernors thereof are meant, and that they haue power to bind and loose, and therefore is a good warrant for our Church discipline against Papists, and all other scornfull contemners, and despisers of the same.

The text.

Again I say to you, that if two of you - consent vpon earth, Matth. 18.19
concerning euery thing whatsoever they shall aske, it shall be done to them of my father, which is in heauen.

The note.

Allioyning together in the unitie of Christs Church in Councels, and Sinods, or publike praiers, is of more force than of any particular man.

The

The answer.

It is true that the vnitie and agræment of Gods Saints ioyned in praier, and the consent of many gouernors of the Church in executing discipline, is of more force than if the same be done of a very few. And yet your proud prelate of Rome will haue his doings being but one, stand and be of force against all consent whatsoeuer.

The text.

Matth. 19. 11. Not all take this word, but they to whom it is giuen.

The note.

Xregū capiunt.

The answer.

This most plainly sheweth, that the vertue of continencie is not in euery mans will, but a rare gift of God, and that therefore they not onely deale rashly, but also directly against Gods will, and pleasure that vowe perpetuall single life. And I do not doubt but that your other annotations shall shortly be answered.

The text.

Matth. 19. 17. But if thou wilt enter into life, keepe the commandments.

The note.

I see not, saith Saint Augustine, why Christ should say, if thou wilt haue life euerlasting, keepe the commandments, if without obseruing of them by onely faith, one might be saued. Augustine de fide & operi. cap. 1.

The answer.

Augustine in that place, speaketh not against those that ascribe iustification to a true and a liuely faith, but against the papistical opinion of them, which vnderstood by them, that build vpon Christ hay and stubble, such Christians as liue wickedly, whom they affirmed, that they should passe through purgatorie fier, and so be partakers of saluation through the merite of their foundation. Against these Augustine replieth, that he seeth not to what purpose Christ should exact the keeping of the commandments, if such a faith, that is, a bare profession of Christianitie, might saue. What is this against that faith which woꝝketh obedience in beleeuers, as it is written. By faith Abraham obeyed God: who then seeth not your vanitie in applying against vs, that which was spoken against the patrones of purgatorie?

Hebr. 11. 9.

The

The text.

And againe I say to you, it is easier for a camel to passe through the eye of a needle, & than for a rich man to enter into the kingdome of heauen. Matth. 19. 24.

The note.

Saint Marke expoundeth it thus, rich men trusting in their riches. cap. 10. verse 24.

The answer.

This (as farre as I now remember) is the first note saue one, giuen vs by conference of places of Scripture. And if this kind of gathering were more in vse with you, we should haue a great many fewer controuersies betwixt vs.

The text.

And euery one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receiue an hundred folde, and shall possesse life euermore lasting. Matth. 19. 29.

The note.

Hereof is gathered that the Apostles amongst other things left their wiues also to followe Christ. Hierom. lib. 1. aduer. Iovinianum.

The Answer.

The Apostles were neuer taught by Christ to leaue those dueties vnperformed, which God had imposed vpon men, therefore not their dueties towarde their wiues. Further, to leaue these things, was not absolutelie to leaue either possession, or vse of them, but onelie so to brydle them selues, as that the hauing of these things were no withdrauing of them from cleauing to Christ, & following their calling. For Mattheu had stil his house, in which he feasted Christ. Lazarus and his sisters dwelt in their owne at Bethania: Ioseph was rich, and yet a disciple: and if Peters wiues mother were cared for, and healed of her feuer, it is not likelie that her daughter was cast off. Further, what say you to the canons, which you say are the Apostles, which forbid priestes to leaue their wiues vnder pretence of religion. But you tell vs that Hierome gathereth it: what then? must we therefore of necessitie beleue it. He telleth vs in the same booke that the end of marriage is death, and the ende of single life is life: and I am sure you therein beleue him not. But this is your practise, such absurd collections as you are ashamed to set downe as your owne gathering, ye gladlie shroud vnder the name of some Father, to abuse your followers with.

Matth. 9. 10.

Iohn 11. 1.

Matth. 27. 57.

Matth. 8. 14.

Canon. 6.

The

The text.

Matth. 20. 11. And receiuing it, they murmured against the good man of the house, saying.

The note.

The Iewes are noted for enuying the vocation of the Gentiles, and their rewarde equall with them selues.

The answer.

It is true that the Iewes enuied the calling of the Gentiles, as the papistes at this day can not abide that reformed Christians take the name of Catholike christians, and Church of God: but that by this murmuring that enuying of equalitie of rewarde is meant, is your bare surmise, which you can not proue. For the purpose of the parable is nothing els, but to shew that it is free for God, to rewarde whom he will, though they deserue it not.

The text.

Matth. 20. 25. And Iesus called them vnto him and said, you knowe that the princes of the Gentiles ouer rule them, and they that are the greater, exercise power against them.

The note.

Superioritie is not here forbidden amongst Christians, neither ecclesiasticall, nor temporall: but heathenish tirannie is forbidden, and humilitie commended.

The answer.

*Urbanus sextus drowned
five Cardinals.
Sergius tertius
dugged pope
Formosus out
of his graue.*

Christ here distinguisheth the regiment of his church from ciuill gouernment, and denieth that any of the Apostles shalbe aduanced ouer his fellow apostles in dignitie, as kings ouer their subiectes, which flatlie striketh downe your supposed primacie of Peter. As for heathenish tirannie the popes of Rome haue exceeded all that euer went befoze them, for they haue not onelie put their Cardinals into sackes, and throwne them into the sea, but also they haue not suffered one another to rest in their graues.

The text.

Matth. 21. 12. And Iesus entred into the temple of God, and cast out all that sold and bought in the temple.

The note.

How much the abuse of the churches, by marchandizing, walking, or other prophane occupying of them, displeaseth God, here we may see.

The answer.

Prophane occupying of the church displeaseth God, but here is a further thing meant, namelie, buying and selling vnder pretence

tence of religion and seruice of God, as here the selling of such things as pertained to the seruice of the temple, and with you the selling of masses, diriges, trentals, and pardons, & such like stuffe. Where couetousnesse of sacrificing priests, is the expresse cause of prophaning the temple, which you silie passe ouer, bicause it toucheth your selues very nighlie.

The text.

And seeing a certaine figge tree by the way side, he came to it: and found nothing on it, but leaues onelie. Matth. 21. 19.

The note.

The Iewes hauing the word of the lawe, and not the deedes were the figge tree full of leaues and voide of fruit. Aug. de verb. dom. serm. 44.

The answer.

In the fig tree he did set out what end and issue remaineth for hypocrites, which make a shewe of that which they haue not.

The text.

And his seruants going forth into the waies, gathered together all that they found, bad and good, and the mariage was filled with guesstes. Matth. 22. 10.

The note.

Not onelie good men be within the church, but also euill men against the heretikes of these dayes.

The answer.

To which we answer that though in the outward participation of the word and sacraments, many wicked are ioyned with good, yet in trueth none are of the church but such as to whom the promises of remission of sins, and resurrection to life eternall do pertain. And also we saie that this is a friuolous collection, drawn from the outward calling to the truth of being in the church. For many are called, but few chosen. Further nothing can iustly be gathered out of this parable but that the Iewes, which were first called, made themselves unworthy of their calling, and that in calling the Gentiles into their rooms, & place, there was no respect had, how bad they were afore their conversion. But the grossest sinners for the most part, did soonest and gladdest receiue the promise of grace, and fauor offered in Christ. And they that racke the calling, and comming beyond this: racke it beyond the meaning of Christ. And the bad that come without amendment, shall be sure to be serued, as he that came without his mariage garment.

D

The

Matth. 23. 5.

The text.

But they do all their works, to be seene of men, For they make broad their philacteries, and enlarge their fringes.

The note.

These philacteries were peeces of parchment, wherein they wrote the ten commandements, and folded it, and caried it on their forehead before their eyes, imagining grosse and superstitiouslie, that so they fulfilled that which is said. Deut. 6. They shall be immooueable before thine eyes, Hierom in 23. Mat.

The answer.

It is well that you so diligently tell vs the meaning of the worde philacteries, but the simpler sort must take it vpon your owne credit, for they can not looke into Hierom for it. But this they may see, that the Pharisees neither in apparell, nor otherwise hunted more for estimation of holines amongst men, than your sectaries (I should haue said) religious, do most manifestly.

The text.

Matth. 23. 37.

Hierusalem, Hierusalem, which killest the prophets, and stonest them that were sent to thee, how often would I gather thy children, as the hen doth gather hir chickens vnder hir wings, and thou wouldest not.

The note.

Freewill.

The answer.

It is true that men of their owne will do freely, and franklie sinne, and refuse grace, but this is their greatest slauerie, & bondage that can be. For so they shew themselves slaues of sin. And therefore if that be the freedome of will you so much contend for, you may take it to your selues.

The text.

Matth. 24. 11.

And manie false prophets shall rise, and shall seduce many.

The note.

There were in the people false prophets, as among you also shall be lieng masters, which shall bring in sects of perdition, 2. Peter. 2.

The answer.

If lieng, and denieng the benefit of Christs death, by which we were bought, be good, and true notes to know false prophets by, as they are for that purpose there by Peter deliuered, then all the gouernours of the popish church be false prophets. Their lies are so grosse, as that they themselves are ashamed of them, and how

how they giue to others, the glory of our redemption onely due to Christ, he knoweth nothing that knoweth not.

The text.

Then if any man shal say to you, Lo . here is Christ, or there: Matth. 24. 23.
do not belecue him.

The note.

Whosoener draweth Christ, or his Church from the communion, or fellowship of all nations Christened, to one corner, towne, or countrie belecue him not. *Augustine de unit Ecclesie. cap. 3.*

The answer.

Augustine there teacheth vs to seeke the church in the Scriptures, not at Rome, but diffused euerywhere thorough the whole world. They therefore that leade vs to Rome to seeke Christ and his church there, by this rule of Augustine are not to be beleued, because Rome is but one litle corner, countrie, or rather towne of the world. We embrace that doctrine, which the Apostles planted in all nations, and we hold that God since the calling of the Gentils, hath had alwaies his church generally dispersed thorough the world, though in all places, and in all times not alike, and though to vs, which liue at this time, and in one corner of the world, a great number of the churches children, or rather particular churches, haue beene, and are hidden, and vnknowne. But this we know, that Rome sometimes a faithful citie, is now, and hath beene many yeeres become a harlot.

The text.

And then shall appeere the signe of the sonne of man in heaven! Matth. 24. 30

The note.

This signe of the sonne of man is the holie crosse, which then shall appeere to the Iewes to their confusion. *Chrys. in Matt. homilia 77.* It shall be no lesse confusion to heretikes which can not abide the signe thereof.

The answer.

This is but Chrysostomes coniecture, for neither he nor you can bring any good reason why it should be so. The glorie and maiestie wherein he shall come set out in the words immediately following, by al reasonable coniecture should make plain the words before, and declare what was meant by the signe of the sonne of man. What heretikes you meane that cannot abide the signe of the crosse, I know not. The idolatrous abusing of the crosse in

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poperie, and the attributing to the signe thereof the vertues which it cannot haue, that no good Christians can abide, who yet haue learned to glozie in nothing, but in the crosse of Christ.

The text.

Matt. 25. 8.

And the foolish said to the wise, Giue vs of your oile: because our lamps are going out.

The note.

If we be not in the fauour of God, and haue not our owne merits, we shall not be holpen by other mens deserts at the day of iudgement.

The answer.

*Mille miracu-
la beate Ma-
ria.*

If the fauour of God might so easily be procured or promerited, as some papists write by saying of Aue Maria, or offering to our Ladie a taper, or seruing some saint, I thinke few would die out of the fauour of God. But so that, which I take to be your meaning, if men be in the fauour of God, and haue some merits of their owne, then they may be holpen by other mens deserts. Which collection is tied to this place with points. For though we should vnderstand as you do, by oile, meritorious works, yet the quite contrarie is flatly heerof gathered. First they are here condemned for soles that go a borrowing, or seeke helpe at the merits of others. Then they that be wise dare spare none from themselves, for feare of wanting themselves. And from whence then may men get that supplie of merits, when they which are wisest and best, can spare none. But because you haue no manifest scriptures to warrant your merits, you delight to draw, and straine parables perforce to your purpose. For the meaning of that parable is nothing els, but that they which during life, and the time which God granteth them here, neglect the ordinarie meanes, which God hath appointed for their saluation, shal wish for it then when it is too late, and when they cannot haue it.

The text.

Matt. 25. 20.

Lord, five talents thou didst deliuer me, behold. I haue gained other five besides.

The note.

Free will with Gods grace doth merit.

The answer.

It pleaseth God in mercie to reward liberally his seruants, which vse the gifts, which God hath bestowed on them, to the honour of God, and benefit of his Church. What maketh this either for free will, or for merits.

The

The text.

And his Lord answering, said to him: Naughtie and sloth- Matt. 25. 26.
full seruant, thou didst know that I reape where I sow not, &c.

The note.

*A terrible example for all such as do not imploy the verie lest gift
of God to his glorie.*

The answer.

If this were as well weighed of you, as it is wzitten: you
would not waste your gifts vpon aduancing the man of sinne,
and child of perdition, the proud Antichrist of Rome, who baun-
teth himselfe aboue all that is called God.

The text.

Comeye blessed of my father, possesse you the kingdome Matt. 25. 34.
prepared for you from the foundation of the world.

The note.

*This kingdome then is prepared for those only that do good works: as
Christ also signifieth els where, saieng that it is not in his power to giue
it otherwise. See the annotations chap. 20. verse 23.*

The answer.

This note might be passed ouer, if the corrupt meaning of
them, which giue it were not manifest. Therefore this we say,
that whosoever by beleeuing in the name of Christ haue power
to become the sonnes of God, they also are fruitfully replenished Ephes. 1. 4.
with all maner of good works, as time, place, occasion, and other
circumstances do serue, which serueth not in all alike. For the
these vpon the crosse being now readie to die, and hauing spent Luk. 23. 43.
lewdly his former life, and therefore not hauing meanes to shew
forth his faith, otherwise than by confession, is promised to be
partaker of the kingdome of Christ. And at what time soever a Ezec. 18. 22.
sinner truly repenteth him of his finnes, God putteth all his sins
out of remembrance, how then can he be accursed or excluded out
of the kingdome of heauen? But our papists must either merit al
at Gods hand, or els they must haue nothing. Your note to which
you refer vs shall be considered of amongst your other larger an-
notations.

The text.

Amen I say vnto you, whersoever this Gospell shal be prea- Matt. 26. 13.
ched in the whole world, that also which she hath done, shall
be reported for a memorie of hir.

The note.

*Heerby we learne that the good works of saints are to be recorded,
and*

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and set forth to their honor in the church after their death, whereof rise their holidiaies and commemorations.

The answer.

Proverb. 10. 7.
Psalm. 112. 7.

Whereby we learne, that through Gods great goodnes the memorie of the iust shall be blessed and eternall. Their holidiaies afterward grew (especially in such sort as they were in time of poperie solemnized) whē the diuell by his false Apostles entised men to giue to saints that honoz which might not be lawfully giuen to men.

The text.

Matth. 26. 27.

Drinke ye all of this.

The note.

See the marginall note. Marke 14. verse 23.

The answer.

It shall be seene and answered as it commeth in course.

The text.

Matth. 26. 31.

Then Iesus said to them, All you shalbe scandalized in me, in this night.

The note.

The nocturne of mattens in the Churches seruice answereth to this night part of our Sauours passion, and so consequently the other canonically howers to the rest.

The answer.

This is a clearkly note, you are well skilled belike in your Church seruice. What your nocturne of mattens meaneth whether morning praier at night, or any other mistery I can not tell. For I haue not taken paines, neither in your pia, nor in your portuise. But amongst other mockeries in your Church seruice vled, I remember that on maundy thursday at night, we went fro your sacred ceremonies in the Chappell, to the Colledge hall, where our maundy was prouided, and there whilest a boy read on the Bible to these words rise and go hence, we eat and drinke so fast, that he sang to deafe men, but when he came to those words: with our mouthes full, to the Chappel we hied againe: to make an end of your fooleries, which at that time were very many, God forgive it vs.

The text.

Matth. 26. 74.

Then he began to curse, and sweare that he knew not the man.

The note.

To this time the laudes doo answere in the Church seruice.

The

The answer. *This is such profound geare that I know not what to say to it. For I am not skilfull in their Church service, and I can spend my time better, then now to seeke skill therein.*

The text.

And the chiefe priest hauing taken the siluer peeces said, It is not lawful to cast them into the **Corbanah**, bicause it is the price of blood. Matth. 27. 6.

The note.

This Corbanah was a place about the temple which receiued the peoples gifts or offerings. Marke 12. vers. 42.

The answer.

If you would haue vouchsafed to haue translated in this place **Corbanah** into English, neither your note, nor your reference should haue needed. Neither do I thinke that you can giue any good reason, why you do not translate it **treasurie**. As for your reference, it shall be considered of in your larger annotations.

MARKE.

The text.

John was in the desert baptizing, and preaching the baptism of penance vnto remission of sins. Mar. 1. 4.

The note.

Johns baptisme put them in hope onely of remission of sins as a preparatiue to Christs sacrament, by which sins were in deed to be remitted, Augustine lib. 5. de baptismo cap. 10.

The answer.

In the Scriptures we learne, that Johns baptisme was from heauen, the counsell, and ordinance of God, that John was a minister thereof for that purpose sent of God, that the hope of remission of sins was groundd on the promises of God, which deceiueth not, that John was the minister of the outward element, and Christ the giuer of the inward grace. Finally, the element is the same, the doctrine is the same which the Church of God now vseth: How then ran your bzaines on a difference? For both Augustine maketh this difference. You may be ashamed to alledge Augustine for that, wherof he was not resolved. The Donatistes did rebaptise such Christians as they wan to their congregation from Christs Church, in defence of which dotage they alledged for them selues the example of Paul, who (as they supposed

Matth. 21. 25.
Luke 7. 30.
Iohn 1. 33.

Iohn 1. 26.
Matth. 3. 11.

Augusti. de
unico baptis-
mo. cap. 7.

posed) did rebaptise those that were once afore baptised of John. Which obiection did trouble saint Augustine not a little, so that he wist not well how to shift it. For sometimes he doubteth whether they were baptised with the baptism of John, or no, or whether they did but saine that they were so baptized: sometimes he saith that those which John baptized had not their sins forgiven them, yet he addeth, that he will not contend with them that thinke they were indeed remitted: Which argueth Augustine in this matter not to be resolute.

The text.

Mark. 1. 15.

The time is fulfilled, and the kingdom of heaven is at hand, be penitent, and beleue the Gospel.

The note.

He doth not preach beleefe, or faith onely, but penance also.

The answer.

And I pray you who ever preached faith without repentance. If we be taught to beleue the promise of remission of sinnes, we be taught also that that promise is not made but to the penitent. And so you seuer things inseparable. The word penance you do but blear the eyes of the simple withall, to make them imagine of a satisfaction. But that your dealing hath bene already learnedly laid out by Master Doctor Fulke against Martinus, to whom I refer you.

The text.

Mark. 1. 44.

And he saith to him, see thou tell no bodie: but go shew thy selfe to the high priest, and offer for thy cleansing the things that Moises commanded, for a testimonie to them.

The note.

Our Saviour euen when he healed the leaper by extraordinarie miraculous power, would not yet breake order, but sent the partie to the priest.

The answer.

The orders, which God hath appointed to his Church, are with all reuerence and diligence to be obserued, and our care is to keepe them. You cannot iustly accuse our Church of any wilfull, or willing breach of them.

The text.

Mark. 2. 5.

When Iesus had seene their faith, he saith to the sicke of the palsie, sonne, thy sinnes are forgiven thee.

The note.

Our Lord is moued to be mercifull to sinners by other mens faith and desires, and not onely by the parties owne meanes alway.

The

The answer.

This note is once answered already Matthew 9. And now we againe we say, that amongst the manifold meanes which God vbleth in preventing vs with grace & fauour, this is not the least, that he maketh amongst men liuing, one an instrument of an others saluation, enen then often times when they that haue their saluation procured, least thinke of it. What is this to confidence in dead mens prayers and helpe, which you draw yours to, as much as in you lieth.

The text.

The dayes will come when the bridegrome shall be taken from them, and then shall they fast in those dayes. Mark. 2. 20.

The note.

He foretelleth that fasting shalbe vsed in the church, no lesse then in the old law, or in the time of Iohn the Baptist. See Matt. c. 9. verse 15.

The answer.

This note also hath already bene answered in the place to which you referre vs. And for further answer we say, that Christ doeth not prescribe that men vnder colour of fasting, shall abstaine from one kinde of meate as prophane, and fill their bellies with another sorte as more holy: neither doeth he prescribe fish and fruite before flesh, egges and whit meate, in abstinence from which, the common fast of papistes doth consist and stand. Other wise fastes commaunded by Christ to his church, both publique and priuate are in vse with vs, as place, time, & occasion serueth.

The text.

Therefore the sonne of man is Lord of the Sabaoth also. Mark. 2. 28.

The note.

The maker of the Lawe may abrogate or dispence, when and where for iust cause it seemeth good to him.

The answer.

This note is true though it come out of season, but the pope is not the maker of Gods lawe, therefore he can not abrogate it, or dispence with it, as he taketh vpon him most presumptuously.

The text.

For he healed many, so that there preased in vpon him for to touch him, as many as had hurtes. Mark. 3. 10.

The note.

The onely touching of Christes holy person, or any part of his clothes, or whatsoeuer belonged to him, did heale all diseases.

E

The

A view of the marginal notes

The answer.

August. Re.
tractationum
1. cap. 13.Act. 3. 12. & 16
Mark. 5. 30.

This note needed no replie, if there were no secret serpent lurking vnder the grasse, but bicause it is well knowen that by this and such like places, the papistes seeke to maintaine their reliques, and the gainfull marchandize that thereupon doth follow, therefore we answer that these miracles were so many confirmations of the doctrine of Christ at the first spreading of it, which after the doctrine sufficiently confirmed, ceased, and therefore none is not to be looked after. Besides it is apparant that then the vertue and power, whereby those miracles were perfourmed, were neither in any other person or thing, but onelie in the person of our Lord and Saviour Jesus Christ.

The text.

Mark. 3. 21.

And when they had heard of it, they went forth to lay hands on him, for they said, that he was become madde.

The note.

See here the conceit of worldly friendes, who thinke the zeale of religion madnesse, and therefore count them mad, that are zealous in Gods cause and for the Catholike faith: and the more zealous the more mad.

The answer.

Allwayes worldly wise men thought the profession of Christi- an truth madnesse, or follie: and godlie wise men do thinke the like of them, that are zealous they wote not so: what, and can giue none other reason of their faith, but they beleue as the church beleueth, which implicate faith you count Catholike, and allow verie well in your blind followers.

The text.

Mark. 4. 11.

And he said vnto them; To you it is giuen to know the my- sterie of the kingdome of God: but to them that are with- out, all things are done in parables, that seeing, they may see and not see.

The note.

Such as be out of the Church, though they heare and read neuer so much, they can not understand. Bede in 4. Marci.

The answer.

This note of Bede is manifestly collected out of this place, and therefore we accept of it. And we maruaile the lesse at your grosse ignorance and blindnesse, though you count your selues great clarks, bicause you haue seuered your selues from the true church of God.

The

The text.

And he said to them, Commeth a candle to be put vnder a bushell or vnder a bed? and not to be put vpon the candle-sticke. Marke 4.22.

The note.

Christ came not to teach his doctrine in corners, and hucker mucker as heretikes doe, but to lighten the whole world therewith.

The answer.

It is true that the same doctrine, which Christ taught in priuate houses and places, he taught also in the Temple and synagogues. And what heretikes they be, that teach not openlie where they may be suffered, and seeke not to make their heresie as common as they can, I know not. And if teaching in corners, and hucker mucker that doctrine, which can not be openlie suffered to be taught, be alwayes a necessary note of heresie, then how excuse you Campion and your other champions here in England from being heretikes, for they taught in corners.

The text.

And the spirits besought him, saieng: Send vs into the swine, that we may enter into them. Mark. 5.12.

The note.

It is not without mysterie, that the diuels desired, and Christ suffered them to enter into the swine, signifieng that filthie liuers be meete dwelling places for diuels. August. tracta. 6. in epist. Iohannis.

The answer.

This mysterie opened by Augustine, we well accept of, and ad, that if your owne stories say true, then in al the world, where is there a more fit place for the diuels dwelling than at Rome, and with whom there, rather than with the Popes good grace, and his carnall colledge of Cardinals: Such is the beastly filthines reported of them by al stories, and not denied by your selues.

Iohn 13. skine being taken in adulterie.

The text.

Why make you this ado and weepe: the wench is not dead, but sleepeth. Mark. 5.32.

The note.

To Christ that can more easily raise a dead man, than we can do one that is but asleepe, death is but a sleepe. Aug. de verb. Dom. ser. 44.

The answer.

But that otherwise we should not haue vnderstood, nor your ignorant followers haue marvelled at your great reading, you needed not to haue quoted your Doctor for this.

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The text.

Mark. 6. 13.

And going forth they preached that they should do penance, and they cast out many diuels, and annointed with oile many sicke, and healed them.

The note.

A preparatiue to the sacrament of extreme unction. Iam. 5,

The answer.

Of whom learned you this. Your Pope hath coined that sacrament, and others mo of his owne authoritie. And you his flatterers would wryng it out of the miraculous dealing of Christs Apostles, & others in the primitiue church afoze miracles ceased.

The text.

Mark. 6. 17.

For the said Herod sent and apprehended Iohn, and bound him in prison, for Herodias the wife of Phillip his brother, bicause he had married hir.

The note.

He might and should by Moises law haue married his brothers wife, if he had beene dead without issue : but this Phillip was yet aline, and had also this daughter that danced.

The answer.

The case was manifest. And so was that of Henrie the eight, who married his brothers wife, when he was dead, but not to stir vp issue to his brother. Which mariage was condemned for vnlawful by the greatest number of Diuines and Lawyers of your owne Church. But for all that Pope Clement could salue the matter, and make that which was naught good : such is the presumptuous power that Antichrist taketh vpon him.

The text.

Mark. 7. 6.

This people honoreth me with their lips, but their hart is far from me, &c.

The note.

They that say well, or teach and preach well, and haue Christ and his word, and liue naughtily, be touched in this place.

The answer.

This place doth most properly touch our hypocritical papists, whatsoeuer shew of life they make, bicause a great part of their doctrine is deuised by men, & is in truth nothing els but precepts of men.

The text.

Mark. 7. 15.

But the things that proceed from a man, those are they which make a man common.

The

The note.

See the first annotation vpon this chapter.

The answer.

Our first annotation is, that common and vncleane is al one, a profound note, and therefore needed such reference.

The text.

I haue compassion vpon the multitude, bicause loe . three Mark.8.2. daies they now endure with me, neither haue what to eate.

The note.

Great feruor and deuotion in the good people, and exceeding force in our masters preaching, that made them abide fasting so long to heare his diuine sermons.

The answer.

But for entering into vnnecessarie contentions, it might be easily shewed, that a great number of this people followed not of deuotion, but for other considerations: Though their paines and long taring with Christ to heare him be commendable.

The text.

And they come to Bethsaida: and they bring to him one Mark.8.2a. blind, and desired him that he would . touch him.

The note.

Our Sauiour Christ vsed to worke much by touching, that we may learne not to contemne the corporall and externe application of holie things, nor to challenge by the spirit and faith onely, as heretikes do.

The answer.

Our Sauiour Christ many times to declare his meere omnipotencie, healed by his word, without any externe application of anything. Other times applieng himselfe to the infirmitie and weaknes of them, with whom he had to do, vsed some externall application, not to bring into estimation, or reuerence, spittle, clay, oile, or such like, much lesse your rotten relikes as you imagine: but to teach vs (wherein we may) to beare with the infirmitie one of another. We challenge nothing by spirit, and faith onely, but that that, which we haue good warrant for. And we do most reuerently esteeme and vse all outward helps, props, and staies of our faith appointed of God, and warranted in his word, as publike and priuate reading and hearing of his word, the frequenting of the Church assemblies, publike and priuate praiers, administration of the sacraments, and such like.

The text.

. And after sixe dayes Iesus taketh Peter, Iames and Iohn, Mark.9.1.
and

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and bringeth them alone into a high mountaine apart, & was transfigured before them.

The note.

See the annotations upon the 17. of Saint Matthewe.

The answer.

Your annotations shalbe answered by some other, I am lothe to be drawne from your marginall notes.

The text.

Marke 9.4.

And there appeared to them Elias with Moyses : and they were talking with Iesus.

The note.

The Lawe and the Prophets ioyne with Christ and his Gospell : the one signified by Moyses, the other by Elias, by whose apparitions also we may learne that sometime there may be personall intercourse betwixt the liuing and the dead, though not ordinarily.

The answer.

That the testimonie which the Lawe and Prophets do beare to Christ, is signified by the appearing of Moyses and Elias, I easilie consent. The possibilitie of entercourse personall betwixt the liuing and dead, bicause all things are possible to God, I will not contend with you about it : but that which you note it for to giue credit to the fables and tales forged for purgatorie, is neuer the more likelie. But it is possible for all that, that they may bee lyes.

The text.

Marke 9.29.

And he said to them, This kind can go out by nothing, but by prayer and fasting.

The note.

Note the great force of prayer and fasting.

The answer.

The force thereof (God be praised) we haue had great experience of, aswell for that the prayers and teares of the poore afflicted in Quene Maries time being heard of God, threw out so manie popish diuels out of England, as that also by the same weapons, the diuels vicar of Rome is kept from working his will, and satsfying his malice amongst vs.

The text.

Marke 9.41.

For whosoever shall giue you to drinke a cuppe of water in my name, bicause you are Christes : Amen I say to you, he shall not loose his reward.

The

The note.

Reward for almes deedes, whereby it is euident that they be meritorious.

The answer.

If the reward be measured by the merite, the reward for giuing a cup of water should skant be worth the receiuing. But make much of this euidence, for though it be bad, it is as good as the best ye haue.

The text.

And whosoever shall scandalize one of these litle ones be- Marke 9.42.
leeuing in me: it is good for him rather if a millstone were put about his necke, and he were cast into the sea.

The note.

To giue scandal by our life to the weake in faith, is a great sinne, specially in priestes, preachers, and princes.

The answer.

Your seeking for tearmes to the multitude vnknown and out of vse, is (as you tearme it) a great scandal or offence to obscure and darken of purpose the scriptures of God, and therefore in you a great sinne.

The text.

That therefore which God hath ioyned together, let not Marke 10.9.
man separate.

The note.

The obligation betwixt man and wife is so great, that during life it can not be broken.

The answer.

The text doeth not teach that it can not be broken, but that it ought to be inuiolable. That it is broken by them, which after marriage haue carnall copulation with an harlot, it is manifest, 1. Cor. 6.16.
for they make themselues one flesh with an harlot. And how there can be moze than two in one flesh, I know not.

The text.

And imbracing them, and imposing handes vpon them, he Marke 10.16.
blessed them.

The note.

Our Saviour gaue the children his blessing.

The answer.

Whereby wee see he accepteth of poore infants, and declareth his loue and fauour which he beareth to them. But magicall ver-
tue

true and force which you commonlie imagine in the word of blessing, I see none.

The text.

Marke 10.18. Good master, what shall I do that I may receiue life euerlasting. And Iesus said to him, why callest thou me good? none is good but one, God. Thou knowest the commandements.

The note.

Note that the keeping of Gods commandements procureth life euerlasting.

The Answer.

Note that this young man had bene instructed by the scribes and pharisees, as you also now teach your followers: namelie, to procure life by his deedes, as appeareth by the question which he propounded to Christ. Note also that Christs answer is fit for the question, for there is none other meanes by our deedes to attaine life, then the perfect & exact obedience of Gods commandements. Note further in his answer to Christ, howe foolishlie he was besotted with the opinion of his obedience, and note lastlie, howe Christ laid open his hypocrisie to him, whereby it did manifestly appeare, that he neither loued God, nor his neighbour so well as him selfe. Therefore our owne righteousness and obedience failing vs, God hath prouided a remedie for vs, the righteousness of faith, that is to say, the righteousness and obedience of our Christ imputed to belauers.

The text.

Marke 10.21. And Iesus beholding him, loued him, and said to him, One thing is wanting vnto thee, & go sell whatsoever thou hast, and giue to the poore.

The note.

This is a counsell of perfection, (not a precept) which the religious professing and keeping voluntarie pouertie, do follow.

The answer.

Be Gods commandements now become imperfect, that perfection wanting in the commandements must be sought for in counsels? Then how was the Law of the Lord a perfect Law? This was a commandement giuen him to bewaile how far he was from that he vaunted of, and to bring him to see that he had not kept the commandements in such perfection, as before he imagined. Your voluntarie pouertie hath neither warrant by this, nor any other place of scripture.

Psal. 19. 7.

The

The text.

Amen I say to you, there is no man, which hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for me and for the Gospel, that shall not receiue an hundred times so much now at this time, &c. Mark. 10. 29.

The note.

Exceeding happie be they that can forsake their temporall things for religion.

The answer.

Because God hath promised to recompence them both here and in the life to come.

The text.

And many spread their garments in the way, and others did cut downe boughes from the trees, and strawed them in the way. Mark. 11. 8.

The note.

All these voluntarie duties were gratefull to our Saviour, and so be the like done to him in the blessed Sacrament.

The answer.

You haue gotten a good warrant for setting the Sacrament on horse backe, as they say your holy father doth at Rome, but for prisoning him in a pise, and trussing him vpon euery altar in a string, you must fetch your president from Annas, Caiphas, and Pilate, and not from this people. But I pray you, were you in good earnest, when you made this note, or do you thinke, that those duties ought, or might be done to him in the Sacrament, that ought, and might be done to him, when he was in body here conuersant amongst vs. If you affirme it, we shal finde you deny it againe with an other breath. And if you dare not affirme it, then what is become of your note. But you care not what you speake, so as you may stir vp men to idolatrous blind deuotion towards your breadyn God.

The text.

And Iesus answering said to them, haue faith of God. Amen I saie to you, that whosoener shall say to this mountaine, be taken vp, and be cast into the sea, and shall not stagger in his hart, but beleue that whatsoeuer he saith, shall be done: it shall be done to him. Mar. 11. 22. 23.

The note.

Faith of God is to beleue that he is able, and that he will do it if it be expedient, and no impediment on our part.

The answer.

The impediment on our part here set downe is staggering, which you vnder pretence of humilitie do teach your followers, and so consequentlie you teach them to be doubtfull of the truth of Gods promises: which how it can stand with the faith of God, no wise man can see.

The text.

Mark. 11. 26.

• If so be that you will not forgie, neither will your father that is in heauen, forgie you your sinnes.

The note.

God neuer forgiueth sins to him that pardoneth not his enemies, from his hart. Whereby it is evident that more is required than faith onlie.

The answer.

Who euer denied all vertues to be requisite for Christians. If you did not know your owne scholars to be so blind and ignorant, as that they vnderstand not the state of the question of iustification by faith, you would neuer thus slightly deale, and put vs to vnnecessarie laboz, and paines. Faith alone embraceth the promise of remission of sins. This faith worketh in vs amongst other things a readines to forgiue. So though more is requisite, yet faith alone embraceth Christ our righteousness, and the promises in him, and with him offered. The other things required are necessarie consequents of faith, and therefore so many testimonies to vs, and others of true belœuing.

The text.

Mark. 12. 1.

A man planted a vineyard and made an hedge about it, and digged a trough, and built a tower, &c. vnto the tenth verse.

The note.

The man is God the father. This vineyard (as Esaie said 5. 1.) is the house of Israel. The seruants sent are Moyses and the Prophets, whom the Iewes did diuerslie afflict and persecute. His sonne is Christ our Saviour, whom the Iewes crucified out of the citie of Hierusalem, as it were casting him out of the vineyard. The Iewes and their guides to whom the vineyard was set destroyed, and Gods vineyard giuen to the Apostles and their successors in the Gentiles.

The answer.

These notes we allow, and like of, and from thence we gather that no place, no people, no2 no succession of persons can be so privileged, but that the like may happen to them as hath done to the Iewes. For you can not shew better promises for your popes then

then were made to the high priest of the Jewes, nor greater privileges for Rome, then for Hierusalem, nor for the nation of the Latins such prerogatives, as the Jewes had: which notwithstanding God hath reuenged upon them, the blood of his saints; by cutting them off from the true Oliue. And doth not the blood of Gods saints shed in euerie corner of his church crie now to him for vengeance? Will not he that spared not the naturall branches of the Oliue, cut off for the like causes those that are but grafted into the others roome? I would that Gods seuerer iudgements towards the Jewes would make you beware, and take heede in time.

The text.

The stone which the builders reiected, the same is made the head of the corner. Mark. 12. 10.

The note.

Christ is become the corner stone of the Synagogue and the church, in which the faithfull both of the Jewes and Gentils are contained.

The answer.

And how chaunce you erect an other stone, to bnite and couple beleuvers in?

The text.

And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: And to loue his neighbour as him selfe is a greater thing then all holocausts and sacrifices. Mar. 12. 33.

The note.

This excellencie of charitie teacheth vs, that faith onely is not sufficient.

The answer.

The eie onely sufficeth to see withall, and yet it were not sufficient for a man to haue the whole body an eie. So faith onely sufficeth a Christian man for iustification: And yet without other vertues, which necessarily follow faith, a Christian were not sufficiently bewtified. You should therefore haue done well to shew, for what onely faith is not sufficient, whither for iustification, or for sanctification.

The text.

Amen I say to you, that this poore widow, hath cast in more than all that haue cast into the tresurie. Mar. 12. 44.

The note.

God doth accept almes that are correspondent to euery mans abilitie; and the more able, the more must a man giue.

2. Cor. 8. 12.

2. Cor. 9. 7.

The answer.

God loueth a cherefull giner. For if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

The text.

Mar. 13. 7.

And when you shall heare of wars, and bruits of wars, feare not, for these things must be, but the end is not yet.

The note.

Great wars towards the latter end.

The answer.

A token that the end draweth neere, and yet it is not to be forgotten that your Pope is he, that setteth nations together by the eares, and delighteth in warre, and bloodshed.

The text.

Mar. 13. 9.

But looke to your selues, for they shall deliuer you vp in Counsels, and in Synagogues shall you be beaten, and you shall stand before presidents and kings for my sake, for a testimonie vnto them.

The note.

Much persecution of the faithfull and Catholike men in the latter end.

The answer.

Your Church of Rome hath long bene, and is now still the persecuting Synagoge, and therefore very vnlike the Catholike Church of faithfull persecuted men.

The text.

Mar. 13. 12.

And brother shall deliuer brother vnto death, and the father his sonne; and the children shall arise against the parents, and shall worke their death.

The note.

Great treacherie and many false brethren at the same time.

The answer.

Your principle so continually in the popish Church practised of not keeping faith, and promise made to those whom you account heretikes, is the roote of treacherie and treason, and the very nurse and cherishing of falsehood in pretended brotherhood. As appeared in the mariage of the King of Nauarre with the French Kings sister.

The text.

Mar. 13. 13.

But he that shall endure to the end, he shall be saued,

The

The note.

Constancie and persuerance necessarie in time of persecution.

The answer.

And therefore that comfortable assurance, that nothing can separate vs, from the loue wherewith God hath embraced vs, which is the roote of constancie, is necessary for Christians, though Papistes be thereof quite destitute. Rom. 8. 38.

The text.

And vnles the Lord had shortened the daies, no flesh should be saued : but for the elect which he hath elected, he hath shortened the daies. Mar. 13. 20.

The note.

Antichrists reigne shall be three yeeres and an halfe, Daniel 7. Apocalipse, 13.

The answer.

Out of this text nothing can be gathered for the shortnes or length of Antichrists reigne : Wherefore this note followeth not of this text : Christ hath shortened the daies, therefore Antichrists reigne shall be but three yeeres and an halfe. You had need to get tough glue or else this will not hold together. But Daniel and the Apocalipse shall helpe. Your mightie demonstrations out of those places haue bene already learnedly confuted by Master Whitakers, and we shall haue better cause to consider of them when we come to your notes vpon the Apocalipse.

The text.

But of that day or houre no man knoweth, neither the Angels in heauen, nor the Sonne, but the Father. Mar. 13. 32.

The note.

Not as though himselfe knew not, as the heretikes Agnoita held: but because he knew it not for to teach it others, as being not expedient, Ambrose de fide lib. 5. cap. 8.

The answer.

It is maruellous that we may not attribute to Christ, that which he attributeth to him selfe. And though it be true that therefore it is not reuealed, because it is not expedient for vs to know it, yet it followeth not that Christ as man knew it. Ambrose beleueth rather this place to be corrupted, because some auncient Greeke copies had not those words, the sonne of man, and bringeth diuers reasons to proue that Christ could not be ignorant of that day. But if the place be true, then he thinketh that
Christ

Christ did but faine ignorance, because his disciples requested that which was not profitable for them to know. This shift Ambrose was giuen to, because he knew not how else to shift of the reasons that the Arrians gathered out of this place, against the diuinitie of Christ.

The text.

Mark. 14. 7.

For the poore you haue alwaies with you, and when you wil you may do them good: But me you haue not alwaies.

The note.

We haue not Christ here needing our almes, as when he conuersed upon the earth.

The answer.

Epistol. 57.

Ad Thrasimundum regem
lib. 2. cap. 5.

Libro. 1. cap. 3.

Lib. 4. cap. 4.

Tract. in 8.
uan. Jo. 30.

And why haue we here no doctors: Because this shift to expound this text so, that it should not make against the bodilie presence of Christ in the Sacrament, is a late deuise. It is true that if he be not here in bodie, then it is not possible for him to neede reliefe. But let vs see how your faith in this point agreeth with the ancient Christian Catholike faith. Augustine willethe Dardanus to hold this Christian confession: That Christ rose from the dead, ascended into heauen, sitteth at the right hande of the Father, & shall come from none other place, but from thence to iudge the quicke, and the dead, and that he shall so come (as the angels voice testified) euen as he was seene go into heauen, that is, in the same forme, and substance of flesh to the which he truly gaue immortalitie, and tooke not away nature. According to this forme he is not to be thought diffused euery where. Fulgentius affirmeth that Christ according to the humane nature is comprehended in a place, absent from heauen when he was vpon the earth, and forsaking the earth, when he ascended into heauen. Vigilius writing against the heretike Eutiches saith, that Christ is with vs, and not with vs. For those, whom he left, and from whom he departed in his humanitie, he did not leaue, nor forsake in his diuinitie. By forme of a seruant, which he took from vs into heauen, he is absent from, &c. And in another place when he hath proued him to be euerie where according to his diuinitie, and but in one place at once according to his humanitie, he concludeth thus: This is the faith and confession Catholike, which the Apostles deliuered, Martyres did confirme, and the faithfull hitherto haue held. And concerning these very words, *Ye you shal not haue alwaies*, Augustine expoundeth them simply

plie to be ment of his bodily absence from the earth. Now let our papists tell vs, how their faith can be Christian, and Catholike, being directly against that, which in these fathers daies was Christian and Catholike.

The text.

And taking the chalice, giuing thanks, he gaue to them, and they all dranke of it. Mark. 14. 23.

The note.

All dranke, to wit, all the twelue, for more were not present. Wherebie it is euident that the words in Saint Matthew (26, 27) Drinke ye al of this, were spoken to all the apostles onely, which here are said that they all did drinke. And so it is no generall commandement to all men.

The answer.

And why haue we not here one doctoꝝ to say for you, that Drinke yee all, is not so general a commandement, as Take and eate? Can that be a catholike exposition, which is contrarie to all expositions of catholike expositors for many hundred yeeꝝ after Christ? Take and eate stretcheth to laie men, as the practise of your church doth shew. And, Drinke yee all, that must be restrained to priests, bicause no more but y Apostles were present. And if that cause be of force, why shall it not restraine the other commandement also, Take and eate to priests onely? But the holy Ghost foreseeing what popish corruptions the diuell would bring into the Church, did afore hand (the more fully to preuent the diuels fraud heerein) direct the pens of the Euangelists in the giuing of the cup, to expresse the vniuersall signe, all, where in deliuerie of the bread, he is content with an indefinite speech, take and eate. Heere all antiquitie is vtterly against poperie. Their doctrine of concomitance was not in the fathers daies hatched, neither had they wit ynough to foresee the danger of spilling, and hanging in lay mens beards, and such other deepe considerations as the pope picked out long after out of his night cap.

The text.

Amen I saie to you, that now I will not drinke of the fruits of the vine, vntill that daie, when I shall drinke it new in the kingdome of God. Mark. 14. 25.

The note.

See annotations vpon Matthew chap. 26. vers. 29.

The answer.

Your annotations are not woꝛth the looking on: yet such as they

they are, they shall receiue answer by themselves.

The text.

Mark. 14. 64.

Who all condemned him to be guiltie of death.

The note.

Here we may see that they were worthily reprobated, and forsaken, according to our saviours prediction, by the parable Mark. 12. The kingdome of God shall be taken from you, &c.

The answer.

Their successors in impietie, blasphemie and crueltie Annas and Caiphas of Rome, and their adherents cannot be in better estate, for they with no lesse consent, and vnitie, haue condemned Christ in his members, and his truth for heresie and blasphemie.

The text.

Mark. 14. 66.

And when Peter was in the courte beneath, there commeth one of the woman seruants of the high priest.

The note.

He feareth not afterward Rome the ladie of the worlde, that in the house of Caiphas was afraid of the high priests wench. Leo in natiuitate Petri & Pauli sermone 1.

The answer.

In this weake fearefulness of Peter we may see our owne frailtie, and in the change that God after made in him, when he had indued him and others with vertue from aboue, the power by which God can and doeth worke in weake and fraile vessels. Rome was the ladie of the worlde, therefore not the head of the church, a place fearfull to the godlie, or els Peters valure in not fearing of it had not bene commendable.

The text.

Marke 15. 29.

And they that passed by blasphemed him, wagging their heades, and saying, Vah, he that destroyeth the temple, and in three dayes buildeth it, saue thy selfe coming downe from the crosse.

The note.

So say heretikes of the blessed Sacrament, if it be Christ, let him saue him selfe from all iniuries.

The answer.

Judg. 6. 31.

Whe, whome it pleaseeth you to call heretikes, learne not from the scornfull Iewes, but from good Joash the father of Gedeon, that your bread is not God, because it can not plead for it selfe, nor reuenge it selfe. But you haue a god and a religion alike, both of your owne creation.

The

The text.

My God, my God, why hast thou forsaken me?

Marke 15. 34.

The note.

See Matth. cap. 27. 46. the blasphemous exposition of Caluine, and his followers, and take heed thereof.

The answer.

See the exposition, reape comfort thereof, and learne with hart and minde to detest and abhorre the impudent and shamelesse pennes of lying papistes.

The text.

But go, tell his disciples & Peter, that he goeth before you into Galilee.

Marke 16. 7.

The note.

Peter is named in speciall (as often els where) for prerogative.

The answer.

A more prerogative it is that can be picked out of his speciall naming. But to graunt that he had some petit prerogative, what is that to those, which you challenge to his pretended successors?

LVKE.

The text.

And all the multitude of the people were praying without at the houre of the incense.

Luke 1. 10.

The note.

We see here that the Priest did his dutie within, the people in the meane time praying without, and that the priestes functions did profit them, though they neither heard nor saw his doings.

The answer.

You would faine finde warrant for your chauncels, and as gladlie would you proue that your masses mumbled in a corner were profitable, not onelie to them, which being present vnderstand not, but to those also, which neither heare nor see them, but you must seeke better proue, than the abolished figures of the old lawe. For by this diuision of priest and people in sundrie places of the same temple, is nothing els taught vs, but that heauen is shut to vs by reason of our sinnes, and that we can not enter into the presence of God there, but in the person of our Priest, our Mediatour, and that in him, and by him our prayers are accepted, as at large the Apostle in the Epistle to the Hebrewes doth teach vs. But if you would proue any thing for your selues,

shew vs that either priest or people prayed in a tounge they vnderstood not, or that either in the temple or in the synagogues, the scriptures were read in a strange language. Or that they which read, were shut vp in some odde corner of the synagogue, where that which they read could not be heard of the people. If you could finde warrant for any of these, then you had some defence for your ordinarie church seruice: but because you want this, therefore you flie to the figures of the old law, to wring out of them that which neuer was to be learned by them. But in this dealing you do but bewray your penurie.

The text.

Luke 1.15.

For he shalbe great before our Lord, and wine and sicer he shall not drinke.

The note.

This abstinence foretold and prescribed by the angel, sheweth that it is a worthie thing, and an acte of religion in Saint Iohn, as it was in the Nazarites.

The answer.

The abstinence foretold and prescribed, shewed that sanctimonie should not be wanting in him, neither in deed nor in outward shew, but that he should liue as a man wholie dedicate to God. The prescription and appointment of God, maketh the acte good, because it was a testimonie of holy obedience. But what maketh this for your will worships, whereof you haue no warrant but your owne wisdom?

The text.

Luke 1.20.

And behold, thou shalt be dumme, and shalt not be able to speake vntill the day, wherein these things shall be done: For because thou hast not beleued my wordes, which shall be fulfilled in their time.

The note.

Zacharie punished for doubting of the Angels word.

The answer.

And thinke you papistes to escape the punishment of God, for teaching men to doubt of the trueth of Gods promises?

The text.

Luke 1.28.

Haile full of grace, our Lord is with thee: Blessed art thou amongst women.

The note.

The beginning of the Aue Marie. See the rest, verse 42.

The

The answer.

A profound note. Mary took it for a salutation, but the church of Rome haue vsed it as a prayer.

The text.

And Marie said to the Angell; . How shal this be done? Bi- Luke.1.34.
cause I know not man.

The note.

She doubted not of the thing as Zacharie, but inquired of the means.

The answer.

If you would haue giuen to euerie man his due praise, I do not doubt, but you might haue quoted Master Beza, for you borrowed this out of his annotations.

The text.

And Marie said, . Behold the handmaid of our Lord, be it Luke.1.38.
done to me according to thy word.

The note.

At this very moment when the blessed virgin gaue consent, she conceived him perfect God and perfect man.

The answer.

That she conceived him perfect God and perfect man, is by many places well warranted. But concerning the very moment of the time, when she conceived, I take it to be one of Gods secrets, which he hath kept to himselfe, and which the holie Ghost hath not reuealed, because it is not necessarie for vs to know.

The text.

And it came to passe as Elizabeth heard the salutation of Marie, the infant did leape in hir wombe. Luke.1.41.

The note.

John Baptist being yet in his mothers wombe, reioiced and acknowledged the presence of Christ and his mother.

The answer.

What sense the child had in his mothers wombe of the presence of Christ I know not, and yet I doubt not, but it was the secret force of Gods holy spirit that caused that motion in the child. But if your note be true, then grace was conferred vpon this child, afore he was partaker of any sacrament, except you will say, that the ioyfull acknowledging of the presence of Christ may be without grace.

The text.

My soule doth magnifie our Lord.

Luke.1.46.

The note.

Magnificat at Euenſong.

The answer.

I thinke your meaning is that *Magnificat* is vsed at Euenſong, and not that our Ladie ſang Euenſong, or that it was here appointed to be ſong at Euenſong.

The text.

Luke. 1. 48.

Bicaufe he hath regarded the humilitie of his handmaid. For behold from hencefoorth all generations ſhall call mee bleſſed.

The note.

Haue the Proteſtants alwaies had generations to fulfill this propheſie, or do they call hir bleſſed, that derogate what they can from hir graces, bleſſings, and all hir honor?

The answer.

The Proteſtants had their generations afore any papists were in the world. And as they giue to the bleſſed virgin all honor that is due to hir: ſo neither ſhe, nor they can abide, that you ſhould rob God of his honor to giue it hir.

The text.

Luke. 1. 80.

And the child grew, and was ſtrengthened in ſpirit, and was in the deſerts vntill the day of his manifeſtation to Iſrael.

The note.

Marke that he was a voluntarie Eremitte, and choſe to be ſolitarie from a child, till he was to preach to the people: inſomuch that antiquitie counted him the firſt Eremitte.

The answer.

You do but bleare the eies of the ignorant with the likenes of the name: Antiquitie neuer knew what the profeſſion of your Eremites meant. And if you vouchſafed to giue vs a definition of Eremites, then we ſhould eaſily exclude from it, either John, or your ſuperſtitious hypocriticall Eremites. For it is one thing to liue in a deſert, as John did, it is another thing to liue without ſocietie and companie, as yours do, and John did not. And further you muſt proue that he ſhut vp himſelfe to ſatiſſie for his ſins, and that he was a paterne, or example for others ſo to do, without further warrant, or vocation. Which bicaufe you cannot do, John will not ſerue for a ſhield or defence for your Eremites.

The text.

Luke. 2. 1.

And it came to paſſe in thoſe daies, there came forth an edict

edi& from Caesar Augustus, that the whole world should be in-rolled, &c. The note.

*In the yeere from the creation of the world 5199. from Noes flood 2957. from the natiuitie of Abraham 2015. and from Moses and the comming foorth of the people of Israel out of Egypt 1510. from Dauid annointed king 1032. from the first Olimpias 800. from the building of Rome 752. hebdomada 63. according to the prophesie of Daniel, c. 9. that is, in the yeere 440. or thereabouts in the sixt age of the world, when there was an vniuersall peace in al the world, the eternall God and sonne of the eternall father, meaning to consecrate and sanctifie the world with his most blessed comming, being conceined of the holie Ghost, nine mōths after his conception, Iesus Christ the sonne of God is borne in Bethlehem of Iudah, in the yeere of Caesar Augustus 42. Vsuard in martyrologio Decembris 25. according to the common ancient supputa-
tion.*

The answer.

It is but a follie to endenour to reduce them to truth, that wittinglie & wilfully do deceiue, and are deceiued, for so a man shuld be but sure to lose his labour. Those that be desirous to know the true supputation of these times, haue already in the English bibles the true summe of these yeres, according to the truth of the Hebrew. As for your Chronographie with the authour thereof, may haue some commendation for the paines he bestowed about it, and not for the truth that is in it. But we can not maruaile that those, in whome there is no love of truth, be giuen ouer to beleue lyes.

The text.

And a thine owne soule shall a sword pearce, that out of manie heartes cogitations may be reuealed. Luke 2.35.

The note.

Simeon prophesied not onelie of Christ, but of our blessed Ladie, of all her sorowes, wherein she was alwaies partaker with our Saviour, from his flight into Egypt euen to his death.

The answer.

God by Simeon forewarned the blessed virgin, that notwithstanding the great prerogatiue which God gaue her to be the mother of God, and whereof no doubt she was exceeding ioyous: yet she should not looke for worldlie happinesse, but prepare her selfe to be partaker of the crosse and sorrow with her sonne.

The text.

And he came into all the countrie of Iordan, preaching the baptism of penance vnto remission of sinnes. Luke 3.3.

The

The note.

Penance prepareth the way to Christ.

The answer.

It is verie true, that the knowledge of our sinnes with the sight of Gods wrath and indignation against them, ioyned with an wholesome grieve and sorow therfore, maketh men earnestly to seeke how to escape the seuerer iustice of God, and to obtaine remission and pardon of their sinnes, which when they can finde no where els, they are constrained to embrace the promises of mercie offered them in Christ. But if your imagined satisfaction for sinnes by penance be true, the preaching thereof were a way to keepe a man from Christ, and to make men to rest in themselves.

The text.

Luke 3.8.

Yeeld therefore . frutes worthie of penance.

The note.

Frutes of penance be workes satisfactorie.

The answer.

Men may be satisfied for offences made toward them, by the frutes of penance or repentance, but that God also may be so satisfied, all the papists in the world are neuer able to proue. For if men by their works might satisfie for their sinnes, then what neede they seeke for remedie out of them selues, and to what purpose is the death and satisfaction of Christ? But it is no maruaile though you hold this fast, for it is one of the best things that the Pope hath to heate his kitchin with.

The text.

Luke 3.9.

. Euery tree therefore that yeeldeth not good fruit, shall be cut downe, and cast into the fire.

The note.

A man without good works is unfruitfull, and shall be cast into everlasting fire.

The answer.

If by good, you did not imagine meritorious or satisfactory, we should easilie condescend to you in this note, for all faithfull are fruitfullie replenished with euery good worke, as time, place, occasion, and other circumstances serue.

The text.

Luke 3.11.

. He that hath two coats, let him giue to him that hath not: and he that hath meate, let him do likewise.

The note.

Almes counselled or inioyned for sinnes, and to auoid damnation.

The

The answer.

In this note there are almost as many popish corruptions, as words. For by almes counselled, you would haue men to vnderstand, that it is matter of greater perfection then the commandments of God. By the word inioined, you would haue yours to thinke, that Iohn inioyned this as a parcel of penance, that it might seeme to warrant the penances imposed by your ghostly fathers in your eare thrust. For sinnes and to auoid damnation, by these you would teach the giuing of almes to be meritorious and satisfactorie for sinne, but S. Iohn neuer taught any other means to take away sinnes, but the lambe of God: but with you, whoso-
Iohn 1.29.
 euer teacheth or aduiseeth any good thing to be vled of man, teacheth satisfaction and merit.

The text.

And the people imagining, and all men thinking in their heartes of Iohn, least perhaps he were Christ.
Luk. 3.15.

The note.

Iohn was so holie, that manie might by error easilie thinke he was Christ.

The answer.

In that manie were readie to haue accepted Iohn for Christ, who afterward would not receiue Christ him selfe, appeareth the natural corruption of man, by which he is prone and readie to erre and to be deceiued, and also the negligence of men that did but superficially looke ouer that, which was foretold of either of them by the Prophets, whereby they might easilie haue bene discerned and knowne asunder.

The text.

I in deed baptize you with water, but there shall come a mightier than I, whose latchet of his shoes, I am not worthie to vnloose, he shall baptize you in the holy Ghost and fire.
Luk. 3.16.

The note.

How say then the heretikes that the baptisme of Christ is of no greater vertue than Iohns?

The answer.

You delight by ambiguitie of words to beguile the simple. If by Christs Baptisme you meane the baptisme vled in the church of Christ, then we say that the baptisme of Iohn, and it is all of one vertue. But if you meane by Christs baptisme the inwarde and inuisible operation in baptisme, which is Christs proper worke,

woyke, then we say that the baptisme of Christ is greater, not onely than Johns Baptisme, but also then the baptisme of any other minister. So if in baptizing John be compared with Christ, he must as a servant giue place to his Lord, but if his ministerie therein be compared with the ministry of others, Christs ministers, we saie, and are ready to proue, that they are of equal force, and vertue.

The text.

Luk. 3. 36.

Who was of Cainan.

The note.

Beza boldly wipeth out of this Gospell, these words, who was of Cainan: though all the Greeke copies, both of the old Testament, and of the new, haue the words with full consent. Wherby we learne the intollerable saucines of the Calvinists, and their contempt of holie Scripture, that dare so deale with the verie Gospell it selfe.

The answer.

If this be such intollerable boldnes of Beza as you account it to correct the Greeke by the Hebrew, and to prefer the authoritie of Moyses & the Hebrew text, then condemne Saint Augustine, who taught that boldnes to him, and others, *De Ciuitate dei, libro. 15. cap. 13. & 14.*

The text.

Luk. 4. 1.

And Iesus full of the holie Ghost, returned from Iordan and was driuen in the spirit into the desert, Fortie daies, and was tempted of the diuell.

The note.

The churches fast of fortie daies (called Lent) commeth of this, and is an apostolicall tradition. Clem. Constit. Apost. Lib. 5. cap. 13. Hier. ep. ad Marcel. adu. erro. Montani. Leo serm. 6. & 9. de Quadragesima.

The answer.

Now the example of Christ, and the authoritie of the Apostles must confirme our Lenten fast of fortie daies. Two waighty reasons, and therefore need to be well considered of. Christs faste was miraculous, and therefore they that propound this for an example to imitate, may as well appoint vs to imitate him in commanding both winde and sea. But the apostles appointed it, as Clement, Hierome, and Leo saie. Clemens is a counterfeit, and he and Hierom name Quadragesima, but what number of daies they ment thereby, that appeareth not. But the impudencie of them appeareth that obtrude vnder the name of Clemens constitutions

tutions Apostolicall, that which their owne church obserueth not, but reiecteth. But that your fourth daies faste was not an apostolicall tradition, appeereth many waies: First for that the heretike Montanus (as Eusebius testifieth) was the first that appointed certaine times and daies to faste in. Secondly because Augustine knew not of any daies, or times appointed by the Apostles, to be kept as fasting daies. Thirdly because the obseruation of fasting daies, and namely of fasting afoze Easter, was free, and was diuers according as euerie particular church saue good. Which Augustine seeing when he was yet but a nouice in Christ, asked the aduise of Saint Ambrose, who willed him to do as he saw him do: & afterward explaining his minde, willed him to frame himselfe therein to the maner of ech church that he should come to, so should he neither giue nor take offence. Irenaeus (as Eusebius reporteth) wrote to Victor bishop of Rome, of the great variety of the churches fasting afoze Easter, which dissent in fasting did not, saith he, break their consent in faith. The churches where Epiphanius was conuersant, kept their faste of Quadagesima but seauen daies afoze Easter. The church of Rome kept it three weekes afoze Easter, as the Tripartite storie telleth vs. Finally, the libertie and diuersitie of the churches in keeping of it was so diuers and great, that Socrates (one of the authours of the tripartite storie) marueileth that in such difference of time, and daies, the name of Quadagesima in all places remained one. Now see how truelie you thrust vpon vs vnder the name of Apostolicall tradition, that which neither your church of Rome, neither yet the most part of Christs church did obserue, and keepe for foure hundred yeeres after Christ, that is your fourth daies faste.

*Ecclesiastica
historia lib. 5.
cap. 18.*

Epistola. 86.

*Ecclesiastica
historia lib. 5.
cap. 24.*

*Epiphanius in
compend. fidei.*

Lib. 9. cap. 38.

The text.

Thou shalt adore the Lord thy God, and him onelie shalt thou serue. Luk. 4. 8.

The note.

See the annotations in Saint Matthew. cap. 4. vers. 11.

The answer.

We haue seene your annotation not worth the looking on which shall receiue answer with his fellowes.

The text.

For it is written, that he hath giuen his Angels charge of thee, that they preserve thee: and that in their hands they shall beare thee vp, least perhaps thou knocke thy foote against a stone. Luk. 4. 10.

H

The

A view of the marginal notes

The note.

If the diuell alledge Scripture against Christ, no maruell that heretikes do so against Christs church.

The answer.

They no doubt be heretikes, which do not think that to be the best way, to refel the diuelish wresting of scriptures, which Christ himselfe vsed, that is, by the Scriptures. Therfore papists flieng that trial, and taking vpon them to deuise wiser, & better means, then Christ gaue example of, cannot chouse but be presumptuous proud heretikes.

The text.

Luka.4.16.

And he came to Nazareth, where he was brought vp: and he entered according to his custome on the Saboath day into the Synagogue: and he rose vp to read.

The note.

Our Saniour Christ vsed to preach in their synagogues.

The answer.

You might haue added on the Sabeath daies, and haue set downe that your Romish Church spendeth the saboth in a few superstitious, and idolatrous actions: and that those being done then their people sit downe to eate, and drinke, and rise againe to play, and so a great part of their Saboath they consume in lasciuious wantonnes. As for preaching they were wont to keep it for high daies.

The text.

Luka.4.22.

And al giue testimonie to him: And they maruelled in the words of grace that proceeded from his mouth.

The note.

He had maruellous grace, and an extraordinarie force in moouing the harts of his hearers.

The answer.

But the hardnes of their harts the more appeared, in that so few of them were pearced, and truly conuerted. And bicause the same corruptions rest in vs, which were in them, we see that it is not the excellencie of any mans gifts, that can truly winne to God, except he by his almightie power inwardly worke a reformation, and create new harts, and renew right spirits in vs.

The text.

Luka.5.14.

And he commanded him, that he should tell no bodie, but goe shew thy selfe to the priest, and offer for thy cleansing as Moyse commanded for a testimonie to them.

The

The note.

See Saint Mathew cap. 8. 4.

The answer.

Your references are not worth the looking on, as will appere when they receiue answer together.

The text.

„ I came not to call the iust, but sinners to repentance.

Luke. 5. 32.

The note.

Christ came not to call those which presume of their owne iustice, and that count them selues to haue no neede of Christ.

The answer.

Then Christ came not to call Papists, for they can merit heauen by their owne inherent iustice, which if it be not a proud presumption, then I know not what presumption meaneth. And though in word they will seeme to neede Christ, yet that made can not stand with the rest of their doctrine.

The text.

Why do the disciples of Iohn fast often, and make obsecrations, and of the pharises in like maner, but thine do eate and drinke?

Luke. 5. 33.

The note.

See Saint Matthew annotations, c. 9. 15.

The answer.

We haue scene it, and answered it befoze.

The text.

And it came to passe on the sabbath Second-first, when he passed through the corne his disciples did plucke the eares, and did eat, rubbing them with their hands.

Luke. 6. 1.

The note.

Saint Hierom (Epist. 2. ad Nepotianum) writeth of himselfe, that being at Constantinople he asked his master Gregorie the Nazianzene, the famous Doctor, then bishop there, what sabbath this was: Who by his answer declared, that it was very hard to tell. Neither is it yet knownen to the best learned. Yet the Protestants are wont to say, All is very easie.

The answer.

If Papists made any conscience of lieng and slandering, a great many of our controuersies would quickly be at an end. Who euer said or wrote, that all is easie. But we do not vnderpretence of hardnes and difficulty, fray poze men from searching after, and seeking Christ in the Scriptures, as you do: but exhort

men to vse moze care and diligence, to studie them with humilitie, and to vse all helps which God hath lent them. And that this was Saint Ieroms mind may appeere, that in his Epistles he vouchsafeth the answering and opening of many a question, and that to women, whom he doth not dissuade or discourage from reading.

The text.

Luke. 6.30.

And to euery one that asketh thee, giue.

The note.

That is, to euery one iustly asking. For that, which is vniustly asked, may iustly be denied, Augustine libro 1. cap. 40. de sermone Dom. in monte.

The answer.

He iustly asketh, whom neede driueth to aske. And we cannot iustly denie, if God haue so blessed vs, that we may spare that which is asked. But the contributions of papists to maintaine traitors abroad, are neither iustly required, nor iustly giuen.

The text.

Luke. 6.48.

Euery one that commeth to me, and heareth my words, and doth them, I will shew you to whom he is like. He is like a man building an house that digged deepe, and laid the foundation vpon a rocke.

The note.

He buildeth rightly and surely, that hath both faith and good works: he buildeth on sand, that trusteth to his faith or reading, or knowledge of the scriptures, and doth not worke or liue accordingly.

The answer.

Against vaine boasters and flatterers of themselues no doubt Christ speaketh, and not against true beleuers. For true faith worketh by loue, and therefore endeuor of obedience is his inseparable companion.

The text.

Luke. 7.6.

Lord, trouble not thy selfe. For I am not woorthie that thou shouldst enter vnder my roofe.

The note.

See the annotations vpon S. Matthew, cap. 8.8.

The answer.

We do but cumber vs with these references, which when we see them, are to small purpose, and shall be answered with your other annotations.

The text.

Luke. 7.23.

The poore are euangelized.

The

The note.

Pauperes euangelizantur, that is, to the poore the Gospell is preached, and they receiue it.

The answer.

It had bene no more shame for you to haue learned of vs to translate plainly, then for to learne of vs to note aptly and truly, according to the sense and meaning of the words. For it is true, that the poore receiue the glad tidings of the Gospell. But the proud pope, his rich cardinals, his fat greasie shauelings, wallowing in the wealth of this world, and puffed vp in a proud conceit of themselves, as they are not poore, so are they not apt to receiue the Gospell.

The text.

But what went ye forth to see? a man clothed in soft garments? Behold they that are in costly apparell, and delicacies are in the house of kings. Luke. 7. 25.

The note.

Marke this well concerning Iohns apparell and diet. See the annotations vpon Saint Matthew, cap. 3. 4.

The answer.

Concerning Iohns apparell, we see nothing here but that it was not courtly. Concerning his diet here is nothing at all. We haue looked for the annotations to which you refer vs, and haue lost our labour, for we can find none vpon that verse.

The text.

But the pharisees and the lawyers despised the counsell of God against themselves, being not baptized of him. Luke. 7. 30.

The note.

As they that contemned Iohns baptisme, despised Gods counsell and wisdom; so much more they which make no account of the sacraments of the church, despise Gods counsell and ordinance touching their salvation to their owne damnation.

The answer.

Your note is true. But you vnder the color and name of sacraments, do obtrude to the people that whereof God was neuer author, but which resteth, and is founded vpon your owne counsell and wisdom, which we despise, because we know it to be enimitie against God. Rom. 8. 7.

The text.

And behold a woman that was in the citie, a sinner, as she knew Luke. 7. 37.

knew that he was set downe in the pharisees house, she brought an alabaster boxe of ointment, and standing behind besides his feete, she began to water his feete with teares, and wiped them with the haire of hir head, and kissed his feete, and annointed them with the ointment.

The note.
A perfect paterne of true penance in this woman, who sought of Christ with open teares, and other strange works of satisfaction and devotion, remission of hir sinnes.

The answer.
This sheweth your want of due and sound proofe for mens satisfieng for their sinnes, when you scrape heere for satisfaction. I pray you which call you a satisfactorie worke? hir teares, hir wiping his feet with hir haire, or hir cost in annointing of Christ. As repentance is fained, wherof no fruits can appere: so it is a grosse forgerie, to imagine the outward testimonies of true repentance, to be so many satisfactions for sinnes. Dasse is good y^e nough for swine, and any thing you offer is truth amongst your followers.

Luke. 7. 47.

The text.
For the which I say to thee, Many sinnes are forgiven hir, bicause she hath loued much. But to whom lesse is forgiven, he loueth lesse.

The note.
Not onely faith (as you may perceine) but loue or charitie obtaineth remission of sinnes.

The answer.
And how may we perceine it? Forsooth loue is the cause that she hath many sinnes forgiven hir. This collection is but grating vpon a word, contrarie to the plaine sense of the place. For if they loue more, that haue more forgiven, and they lesse to whom lesse is forgiven: then it is manifest that loue is a consequent of forgiveness, and not a cause. And therefore you do but abuse men with the Coniunction causall, which is heere, as diuers times elsewhere, a note of consequence, as it is plaine by the words immediately following: But to whom lesse is forgiven, he loueth lesse. So, according to the proportion of forgiveness, the proportion of loue followeth.

Luke. 7. 49.

The text.
And they that sate together at the table, began to say within them selues, who is this that also forgiveth sinnes?

The

The note.

As the Pharisees did alwaies carpe Christ for remission of sinnes vpon earth, so the heretikes reprehend his church, that remitteth sinnes by his authoritie.

The answer.

It appeareth by the Pharisees busie carping, that it was a receiued truth, that onlie God could pardon offences committed against God. And they ought thereby to haue espied their owne error, in imagining that Christ was no more but a meere man. Such remission as Christ gaue his church power to vse, is in daily practise amongst vs, and for my part I know no professoꝝ of the Gospel that findeth fault with it, but your proud presumption beyond any authoritie giuen to the church of God, in binding whom you list, and loosing whom please you, with your gainfull merchandize made therof, that with all our hearts we abhorre and detest.

The text.

To you it is giuen to know the mysterie of the kingdome of God, but to the rest in parables: that seeing they may not see, and hearing they may not vnderstand. Luke 8.10.

The note.

See the annotations vpon Saint Matthew, cap. 13. 14.

The answer.

We haue already giuen answer to that annotation.

The text.

For they vpon the rocke, such as when they heare with ioy receiue the word: and these haue no roots, because for a time they belecue, and in the time of tentation they reuolt. Luke 8.13.

The note.

Against the heretikes that say, faith once had can not be lost, and that he which now hath not faith neuer had.

The answer.

If either you had the feare of God befoze your eyes, or els regarded your owne estimation asfoze men, you would not thus without all cause cauil. We say that those whom God by his owne wil hath begotten, by the word of truth which is an incorruptible seed, to beleue in the name of his sonne, and so to become the children of God, it is impossible that their faith should bee quite lost, and that he which hath not this faith, neuer yet had it, what is this to the faith here spoken of, which is for a time a ioyfull, and readie accepting of the doctrine preached, and is therefoze

foze improperlie called beleuing, because it hath some similitude with true beleuing. But you make of the Scriptures an exercise to whet your wits, to wzangle and cauill, for such is your reuerence towards them.

The text.

Luke 8.21.

Who answering, said to them, My mother & my brethren are they that heare the word of God and doe it.

The note.

He did not heere speake disdainfullie of his mother, but teacheth that our spiritual kinred is to be preferred before carnall cognation. Hilar. in 12. Mat.

The answer.

This needlesse citing of the fathers you vse to deceiue the simple withall, and to make them imagine that your aduersaries hold that Christ spake disdainfully of his mother. For they do not thinke that you vse this and other authorities, but onlie where you need, by that meanes to winne some credit to that which you write, which in this matter was altogether needlesse.

The text.

Luke 8.24.

And they came and raised him, saying, Master, we perish.

The note.

See the annotations upon Saint Matthew, cap. 8, 24.

The answer.

We haue for your pleasure lost so much labour, as to looke into the place, and there finde no such matter.

The text.

Luke 8.43.

And there was a certaine woman in a fluxe of blood for twelue yeeres past, &c.

The note.

See the annotations upon Saint Matthew, cap. 9. 19.

The answer.

Your annotation is seene, and shall be considered of in the answer to the rest.

The text.

Luke 8.45.

And all denying, Peter said, and they that were with him, Master, the multitudes throng and presse thee, and doest thou say, Who touched me?

The note.

It is an evident signe of prerogative, that Peter onlie is named so often as chiefe of the companie. Marke 1. 36. Actes 5. 29. Luke 9. 32. Marke 16. 7. 1. Cor. 15. 5.

The

The answer.

It is a very sillie argument, Peter onlie is named, ergo he is named as chiefe of the companie: It is a worse prerogative that can be wonne for Peter by such kinde of reasoning. The Apostles amongst whom he was conversant, knewe nothing of this his prerogative and superiortie, as appeareth by their reasoning of the case diuerse times, which of them should be greatest or chiefe. And therefore it is plaine and euident that you want better helpes, when you are faine to staie by Peters authoritie with such weake proppes.

The text.

And Iesus hearing this woord, answered the father of the maide, Feare not, & beleue onlie, and she shalbe safe. Luke 8.50.

The note.

See the annotations upon Saint Marke cap. 5. 36.

The answer.

We haue looked and see there a great peece of learning: For sooth that is an vsual speech to saie onely do this, when we meane chiefe. To which we replie, that it is most vsual to saie onely do this, when we require onely that, which we speake of and no more. And againe, it is a verie sillie shift for you to lye to chiefe, in steede of onely, when in other places you will haue charitie chiefe required, and preferre it greatly afore faith.

The text.

And calling together the twelue apostles, he gaue them ver- tue and power ouer all diuels, and to cure maladies. Luk. 9.1.

The note.

To command diuels and diseases either of bodie, or soule, is by nature proper to God onely: but by gods gift, men also may haue the same, euen so to forgive sinne.

The answer.

And why do you not saie euen so to create heauen and earth, men, and angels? God doth impart to men, whatsoever pleaseth him to giue, and to bestowe, and not what it pleaseth proud men to chalenge. Shew to vs that God hath giuen any man authoritie to sell remission of sins. Otherwise I haue already answered, that we vse this authoritie of remitting sins, so farre soorth as God hath giuen it.

The text.

And whosoever shall not receiue you, going forth out of I that

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that citie shake of the dust also of your feete . for a testimonie vpon them. The note.

A great fault to reiect the true preachers, or not to admit them into house for needfull harbour and sustenance.

The answer.

But no fault, to reiect traiterous and vndermining papists, who secretlie stir vp subiects to murther their soueraignes, the Lords annointed, and to seeke the subuersion and destruction of their owne countrie. The text.

Luk. 9. 16.

And taking the five loaves, and the two fishes, he looked vp to heauen, and . blessed them : and brake, and distributed to his disciples, for to set before the multitude.

The note.

Here you see that he blessed the things, and not onely gaue thanks to God. See annot. Mark, cap. 8. 7.

The answer.

Who can better tell what is ment by blessing, then the holie Ghost himselte, who in the fiftenth of Matthew, & in the sixt of John expresseth the same by giuing of thanks : Neither is there any cause, or reason in this place, why any farther matter should be thought, or imagined to be ment by blessing. And as for the seuerall blessing of the bread first, and then the fishes afterward, is but your dreame, without warrant. Your annotation shall be considered of with the residue of the same sort.

The text.

Luk. 9. 17.

And . they did all eate, and had their fill.

The note.

The miraculous providence of God towards such as follow Christ into deserts, prisons, banishment, or whether soeuer.

The answer.

Manie things besides may be noted, as to giue thanks to God for his gifts, though they seeme neuer so small, or course, and to marke that he can make so small a matter, to suffice great multitudes, and such like.

The text.

Luk. 9. 41.

And Iesus answering said, . O faithles and peruerse generation, how long shall I be with you and suffer you ?

The note.

Incredulitie hindreth the effect of exorcismes, and other miraculous power giuen to the church.

The

The answer.

The power of miraculous working was granted to the church but for a time, for the better confirming of men in the doctrine then delivered. The doctrine continuing one and the same, new miraculous confirmations are not to be looked for. Yet exorcismes in your church are verie common, and how bad soeuer your popish priests are, yet they must worke, or else you beguile both your selues, and others.

The text.

And there entred a cogitation into them, which of them should be greater. Luk. 9.46.

The note.

Desire of preheminance is an humane infirmitie often euen among the good. Against which Christ teacheth humilitie, but forbiddeth not superioritie.

The answer.

Ambition in truth is a disease very common, and good men very often haue bene therewith infected. But for pride, and preheminance ambitiously sought, and tyrannously kept, the pope hath no pære, the diuell and great Turke onely excepted. But by this it appereth that the Apostles knew not, which of them Christ had appointed to be greatest.

The text.

And Iesus said to him, prohibite not. For he that is not against you, is for you. Luk. 9.50.

The note.

There be some that follow not Christ precisely in life and doctrine, of whom we may make our aduantage, to the propagation of Christs honor, and religion, when they do any thing for the aduancement thereof, of what intention soeuer they do it.

The answer.

If you preached Christ and not your selues, you might be the better borne with. So his honor were aduanced, your intentions needed the lesse to be looked vnto. But now you aduance the power of the pope, the abilitie of freewill, and the valure of merits, into the place of Christ the power of God to saluation to believers, and therefore are iustly prohibited.

The text.

Iesus said to him, the foxes haue holes, and the foules of the aire nests: but the sonne of man hath not where to repose his head. Luk. 9.58.

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The note.

This man would haue followed him for temporall commodities, and therefore was not suffered.

The answer.

This man then was meete to haue made a papist. For it is plaine, and euident that there was neuer any religion in the world deuised so gainefull, and so apt, and meete to bring in all maner of worldly comodities to the teachers thereof, as popery.

The text.

Luk. 10. 1.

And after this our Lord designed also other .seuentie two: and he sent them two and two before his face, into euery citie and place whether himselfe would come.

The note.

As the twelue Apostles did represent the higher degree of the cleargie, called bishops: So these seauentie two beare the figure of the inferior cleargie called priests, Beda.

The answer.

Hieronimus E-
magrio.

It is apparant and euident, as well by the scriptures, as by testimonie of antiquitie, that at the first there was no such distinction of higher, and lower orders, of cleargie men called bishops, and priests, but that they were al one, till for the better order of gouernment some one among a multitude of priests, being chosen to gouerne, guide, and direct the rest, had the name of bishop for distinctions sake given to him. And therfore this prefiguring, or representing that, which then was not thought of, is but a dreame of Master Beda. But I maruell that Master Beda found no more of your cleargie orders there prefigured, especially the pope, and his cardinals, belike the one was not growne then to his full height, and the other scant hatched.

The text.

Luk. 10. 12.

I saie to you, it shall bee more tolerable for Sodom in that daie, then for that citie.

The note.

Difference of pains and damnation in hell according to the difference of demerits, August. Lib. 5. cap. 5. contra Iulianum.

The answer.

It was needlesse for you in this matter, to quote your doctoꝝ, considering that in it, at this day (so far I know) you haue none aduersaries. I hope you do not take hell for purgatorie, nor make any of the differences tempoꝝall, and then I see no great cause to contend

contend with you. Howbeit in citing the place of Augustine either you delt very negligently, or else you trusted your note booke too well, for in the place you sende vs to, Augustine hath no such thing.

The text.

Wo be to thee Chorozaïm, wo be to thee Bethsaïda : for if in Tîre and Sidon had been wrought the myracles, that haue been wrought in you, they had done penance, sitting in sackcloth, and ashes long ago. Luk. 10. 13.

The note.

True penance not onely to leade a new life, but to punish the body by such things as heere be recorded for the ill life past.

The answer.

Who euer denied that penitent men should shew outward tokens of the greatnes of their inward sorrow conceived for their sinnes, or that they should not punish their bodie, to the end that by not satisfieng the lusts, and desires thereof, it may be the lesse rebellious, and more obedient to the spirit. But all this is farre from that which you imagine, concerning satisfieng by that meanes, for ill life past.

The text.

He that heareth you, heareth me : and he that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me. Luk. 10. 16.

The note.

It is all one to despise Christ, and to despise his priests and ministers in the catholike church, to refuse his doctrine and theirs.

The answer.

I will not quarrell with you about your word priests, though I iustly might, being taken of you for sacrificers. But I returne your note against your selfe, that therefore you despise Christ, and his doctrine, because you despise vs, whom Christ hath sent to be teachers of his people in the Catholike Church.

The text.

And the next day he tooke foorth two pence, and gaue to the hoast, and said, haue care of him : and whatsoever thou shalt supererogate, I at my returne will repaie thee. Luk. 10. 35.

The note.

Saint Augustine saith that the Apostle (1. Cor. 9) according to this place did supererogate, that is, did more than he needed, or was bound to do, when he might haue required all duties for preaching the Gospel, but would not. Lib. de oper. monachor. cap. 5. whereof it commeth that
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the works which we do more than precept, be called works of Supererogation: and whereby it is also euident against the protestants, that there be such works. See Optatus lib. 6. contra Parmenian. How aptlie he applieth this parable to saint Pauls counsell of virginitie, (1. Cor. 7.) as to a worke of supererogation.

The answer.

If your doctrine be true in this point, then Christ did a worke of Supererogation, when he suffered death for vs, that is to say, a worke more then he needed to do. For if we can do more then is commaunded, we may haue life by our deedes, and so Christ might haue spared his paines he toke for vs: besides, it were strange, if any thing that maketh to the glorie of God, and saluation of mens soules, should be a worke more than needeth, or not within compasse of Gods commaundements. But Augustine saith that Paul did a worke of Supererogation, when he serued as Christs souldier without taking wages as he might: you do great violence to Augustine in that place, by grating vpon a word to make him serue your purpose against his will, when his whole scope is nothing els, but to shew that Paul abstained from that, which was free for him to take for his paines, and that hee laboured for his lining, whereupon he concludeth, the labour of monkes to be lawfull against idle monkes, which because they would liue on the sweat of other mens browes, not onlie refused to labour, but also maintained, that it was vnlawfull for them to labour.

The text.

Luke 11.20.

But if I in the finger of God do cast out diuels: surelie the kingdome of God is come vpon you.

The note.

This finger is the spirit of God, Matth. 12.18.

The answer.

As by the onelie power of Gods spirit, the diuell was then throwen out of his possession in the first propagating and speaking of the kingdome of Christ, by the preaching of his word: euen so againe in these late yeres, by the like mightie working of Gods spirit with the ministerie of the word, Satan, who reigned by his vicar general of Rome, hath bene expulsed out of a great part of his possession.

The text.

Luke 11.38.

But he said, yea rather, blessed are they that heare the word of God and keepe it.

The

The note.

The said mother of God in that also was blessed, that she was the temporall meanes and minister of the incarnation, but much more blessed, in that she continued the perpetuall keeper of his word. Beda. August. tract. 19. in Iohannem.

The answer.

You loue and delight to shew your reading in matters needles. Who knoweth not, that it was an exceeding blessing of God to the virgin Marie, that he vouchsafed to chouse her to be the mother of his onlie begotten sonne? Also who are there that confesse not, that the greatest blessing of all, is to be the childe of God, wherof the obedient keeping of the word is a testimonie?

The text.

The men of Niniue shall rise in the iudgement with this generation, and condemne it, because they did penance at the preaching of Ionas, and behold, more then Ionas heere. Luke 11. 32.

The note.

Μετάνοια, Marke that the great penance of Niniuites (Iona 3.) is heere expressed by this Greeke word. See annotations Matth. 3. 2.

The answer.

The outward testimonies of true repentance shewed forth by the Niniuites, were not works of satisfaction as you imagine. And it is true, that they which ware wiser especially in knowing and eschewing sinne, will shewe it aswell by humbling themselves afore God for their sinnes past, as also by a more carefull and diligent heede to their wayes after.

The text.

Wo to you that build the monuments of the prophets, Luke 11. 47. and your fathers did kill them.

The note.

Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the prophets. Ambrose.

The answer.

Here is an high point of learning that you bring Ambrose for. We know that the memorie of Gods saints is pretious in his sight: But in this you resemble your fathers the Iewes. For the saints of God long ago dead, you wil seeme to honoz and esteeme. But towards the saints aline you are as cruell and outrageous, as euer were your fathers. And therfore God must in iustice require of you the blood of all his saints shed since the beginning of the world to this day.

The

The text.

Luke. 12. 5.

But I will shew you whom you shall feare : . Feare him who after he hath killed hath power to cast into hell.

The note.

The feare of hell also is profitable : contrarie to the Protestants, teaching securitie of saluation, and that feare of hell maketh men hypocrits.

The answer.

Your ordinarie lieng theweth whom in conditions you resemble, and whose children ye are. What protestant hath taught that the feare of hell is vtterly vnprofitable? We assigne many profits which it bringeth: First, the wicked many times with the feare thereof are terrified and bridled, that they run not so headlong to the execution of their wicked desires, as otherwise they would. Secondly, the elect and chosen children of God being by nature as other men corrupt, are many times at the first by the feare of hell, driuen to seeke Christ their onely remedie and deliuerer. Thirdly, they are strengthened against the feare of man, when they see the eschewing of bodily death wold bring eternal death. It is manifest therefore that that which you charge vs with, is your malicious collection, and not our doctrine. But our doctrine is, that they which by faith haue power to become the children of God, do shew forth their obedience of meere loue and reuerence to God their father, and that they would so do, though there were no hell to punish disobedience in. And that they who would not shew any obedience, but for feare of hell, are hypocriticall slaues, doing some dutie, not for dutifulnes, but onely for feare of punishment.

The text.

Luke. 12. 17.

What shall I do, bicause I haue not whither to gather my fruits?

The note.

Give it to the poore, that shouldst thou do, saith saint Basil.

The answer.

You might as well haue alledged saint Paul, but that so you should not reape that which you hunt after, that is, the estimation of great clarks for great reading amongst your ignozant vnskillfull followers. But if saint Basil had bene of your religion, he would haue taught the rich man to haue founded abbeies, nurmeries, priories, and chauntries for his soules health, or else to haue bestowed his superfluitie in gilding roodlofts, and finding
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of lights, and such other toies. For with you these things consume the portion of the poore.

The text.

And God said to him, Thou foole, this night they require thy soule of thee : and the things that thou hast provided whose shall they be ? Luke. 12. 20.

The note.

A goodly warning for all rich men.

The answer.

So it was. But if the practise of your popish church were well warranted, there had bene no cause at all to haue pronounced him a foole. For, for monie he might haue bene canonized, and made a saint, and whatsoeuer masses, diriges, pardons, and such like popish pelfrie might haue done, he should be sure of it, because he left ynough to pay well for it.

The text.

And he said to his disciples, therefore I say to you, Be not carefull for your life, what you shall eate : nor for your bodie what you shall do on. Luke. 12. 22.

The note.

He forbiddeth not competent providence, but too much carefulnes. See annot. upon S. Matthew, c. 6. v. 25.

The answer.

It is very true that men not marking the providence of God, but hanging altogether vpon their owne prouision, do thinke themselues neuer to haue cared sufficiently, til they haue scraped together prouision for a long time afozehand. Against which Christ doth arme his with the due consideration of Gods prouidence. Touching your annotation, you are disposed to send vs to seeke that which is not to be found.

The text.

Feare not little flocke, for it hath pleased your father to giue you a kingdome. Luke. 12. 32.

The note.

It was little at the beginning, and is stik in comparison of all the reprobate : but in it selfe very great, as in the parable of the great tree that grew of the little mustard seed, Matth. 13.

The answer.

Your note in wor ds is true, though in your meaning not true. For we doubt not but that you meane, that this greatnes is al-

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waies visible to the world, which we denie, and you are not able to p^roue.

The text.

Luke. 12. 35.

Let your : loines be girded, and candels burning in your hands.

The note.

To girde our loynes is to keepe chastitie and continencie. Greg. bo. 10.

The answer.

Your exposition though it be Gregozies, it is far fetched, and the farther from truth, bicause you imagine no chastitie but in single life. By which collection it should follow that no married men should be aptly prepared, or furnished to wait for the coming of Christ. And so consequently one of the sacraments of your church excludeth men, from waiting for the glorious coming of our Lord, and Sauour. Surely married men are much beholding to you.

The text.

Luke. 12. 51.

Thinke you that I came to giue : peace on the earth : no I tell you, but separation.

The note.

He meaneth the naughtie peace that is betweene worldlings, and sinners, the agreement that is in infidelitie, in heresie, or in any other wickednes. He came to breake this peace. See annotations Mat. 10. 34.

The answer.

It is sore that the knowledge, and embracing of Christ doth disturbe the former agreement we had in darknes, & ignorance: and therfore no maruel though in this light of the Gospel which God hath raised there be many dissensions. Your note like the rest shall be censured with his fellows.

The text.

Luke. 13. 3.

No, I saie to you : but vnlesse you : haue penance, you shall likewise perish.

The note.

Or as it is uttered in other places do penance. ^{μᾶλλον} the which in the new Testament signifieth perfect repentance. See annotations Mat. 3. 3. 11. 21.

The answer.

We do not doubt but that the Euangelist vsing that worde ^{μᾶλλον} ment true, and perfect repentance. But this is that we denie, and you should prepare your selues to p^roue, that men can not be truly, or perfectly repentant, except either they haue some penance

penance inioined them, or else assume to themselves some penance, whereby they may satisfie to God for their sinnes in the whole, or in part. Which except you do pꝛoue, your laboꝛ about the signification of the word is but meere wꝛangling. Your annotations shall receiue answer by themselves.

The text.

And he said this similitude, A certaine man had . a fig tree Luke. 13. 6. planted in his vineyard, and he came seeking for fruite on it, and found none.

The note.

The fig tree with onely leaues and no fruite is the Iewes Synagogue and euerie other people or person, which hath faith and faire words, and no good works.

The answer.

By your continuall separation of faith from works, your meaning is to make your followers beleue, that we teach that men may be iustified by an idle and fruitlesse faith. Wherin your owne conscience doth witnes to you, that you do vs great iniury. The Iewes Synagogue had a shew of works, but no true faith, and therefore that (as you confesse) being signified by the fig tree, your hypocriticall confidence in works, whereby you and they sought to establish your owne righteousness, is flatly by this parable condemned.

The text.

It is like to a mustard seede, which a man tooke, and cast in- Luke. 13. 19. to his garden, and it grew : and became a great tree, and the foules of the aire rested in the boughes therof.

The note.

See annotations, Matth. 13. 31.

The answer.

Your references are neither rightly quoted, for vpon the 31. verse there is nothing noted, and vpon the next verse there is nothing said, which might not haue been set downe of any scholler neuer so meane. For what Christian, that hath made any progresse at all in Christs schole, can be ignorant of the beginning, and encrease of the church of Christ?

The text.

But he said to them, & Striue to enter by the narrow gate, Luke. 13. 24. because many, I say to you, shall seeke to enter, and shall not be able.

The note.

Christians must in their liues seeke the strait way, but in religion the ancient common way.

The answer.

If by ancient and common, you meane that religion which Adam receiued of God, and by him was deliuered to all mankind, and which Christ deliuered to his whole church, then we accorde with you, that it is that, which we are to folow, and to strue for. But if you meane that, which for some ages hath bene common, and therfore beareth some shewe of antiquitie, then we dissent from you. Bicause whiles you seeke to establish your popery, you are not ashamed to make Christ to exhort men either to superstitious Iudaisme, or to idolatrous Gentilisme. For at that time there were none other religions commonly receiued, and embraced but these: and neither of them both, but did beare a greater shew of antiquitie, then in truth euer did poperie.

The text.

Luke. 13. 30.

And behold, they are last that shal be first, and they be first that shal be last.

The note.

The Gentils comming into Gods fauor later, are preferred before the Iewes which were first.

The answer.

This note must haue a fauorable exposition. And we take it that the preferment you meane, is our grafting into the true olive, whence they were cut out. And then we reason thus: If the Church of the Iewes once flourishing, might after ward decay, and that people falling away, giue roome and place to such nations, as God made himselfe known vnto in Christ long after them: then why may not the Romans, though their faith was once commended, & praise worthe, be in like case shaken of also:

The text.

Luke. 13. 34.

Hierusalem, Hierusalem, which killest the prophets, and stonest them that are sent to thee, how often would I gather thy children, as the bird doth hir broode vnder hir wings, and thou wouldest not.

The note.

The Iewes lost their preheminance, by their owne free will and not by Gods causing: who ceased not to call and crie vpon them, and they would not heare: Whereby free will is plainly proued.

The answer.

If you had proued that the Iewes had by their owne will merites deserued, and therfore obtained at Gods hand, that their

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preheminance, whereby they were preferred before all nations upon the earth, you had plainly proued free will. But when you can find none other freedome of will but to sinne, and to refuse obstinately Gods gracious calling, and crieng to them by his ministers and messengers, you sufficiently confute your selues, and plainly proue what thraldome you are in by your freedome of will. And where you say, that they lost not their preheminance by Gods causing, you speake directly against the Apostle Paul, who saith that God concluded or shut them vp into incredulitie.

Rom. 11. 32.

The text.

But when thou makest a feast, call the poore, feeble, lame, and blind, and thou shalt be blessed, because they haue not to recompense thee : for recompence shall be made thee in the resurrection of the iust.

Luke. 14. 14.

The note.

Reward for charitable deedes, and that they may be done for reward against our aduersaries.

The answer.

What aduersaries be they, that denie that God rewardeth works proceeding of loue ? Or that it is not lawfull for men to looke for reward sith God hath promised it ? This is onely denied, that works be therefore meritorious, because they be rewarded, or that the children of God do worke in respect of reward onely, or principally, but in respect of dutie and obedience to God. But papists consider not, or at the least way regard not, that the lieng tong killeth the soule.

The text.

And they began all at once to make excuse. The first said to him, I haue bought a farme, and I must needes go forth and see it, I pray thee hold me excused.

Luke. 14. 18.

The note.

Worldlines, wealth, and voluptuousnes are the things that specially hinder men from God.

The answer.

And yet none of these so great an hinderance, as is the baile of hypocrisie, and the trust and confidence in our selues, and in our own works. Which was the cause that the grossest sinners came sower to Christ, than the proud popish pharisees.

The text.

If any man come to me, and hateth not his father and mother,

Luke. 14. 26.

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A view of the marginall notes

ther, and wife and children, and brethren and sisters, yea and his owne life besides : he cannot be my disciple.

The note.

No creature so deere unto vs, which we must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, and our saluation.

The answer.

In this we consent. And a great number of vs haue not onely forsaken all our friends, how deere to vs soeuer, but also giuen ouer our selues and our golden yeres to prison, paines, toyments, and most bitter death, rather than to leaue and forsake Christs catholike Church, and our saluation.

The text.

Luke. 14. 33.

So therefore euerie one of you that doth not . renounce all that he possesseth, cannot be my children.

The note.

He that is a right Christian man must make his account, that if he be put to it (as he often may be in times of persecution) he must renounce all that euer he hath, rather than forsake the catholike faith.

The answer.

Wherefore all true and sincere Christians must arme themselves rather to abide whatsoeuer extremities may befall them, than to be drawen to imbrace the faith now professed at Rome, which neuer was catholike.

The text.

Luke. 15. 4.

What . man of you hauing an hundred sheepe : and if he had lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that which was lost vntill he find it ?

The note.

This man is our Sauour Christ, whose care and trauaile in searching and reducing sinners to repentance, all spirituall men especiallie should follow.

The answer.

You follow faire. If there be anie whom you thinke strayed from you in places where you are of power, in stead of seeking, finding, and laying on your shoulders, you, I say, make shorter worke, that is, you cut their throttes, or roste them alieue, which is a plaine euidence that you are wolues, and not shepherds.

The text.

Luke. 15. 8.

Or what . woman hauing ten groats, if she leese one goate, doth

doth she not light a candle, and sweepe the house, and seeke diligentlie vntill she finde?

The note.

This woman is the Catholike church, who also seeketh continuallie her lost children.

The answer.

Wherefore your church cannot be the Catholike church, for such children as she supposeth that she hath lost, she procureth their destruction: witnesse the massacres in Fraunce, and the monstrous cruelties in other places shewed. So farre off is shee from seeking anie for their good.

The text.

A certaine man had two sonnes: and the younger of them said to his father, Father, giue me that portion of substance that belongeth to me, &c. Luke 15. 11.

The note.

The prodigall sonne is a parable both of the Gentiles conuersion, and also of euery dissolute sinner penitentie returning to God.

The answer.

God, if it be his good will, make you truelie penitent, that it may be a parable of your conuersion also.

The text.

And when he was yet farre of, his father saw him, and was moued with mercie, and running to him fell vpon his necke, and kissed him. Luke 15. 20.

The note.

Gods wonderfull and tender mercie toward penitent sinners.

The answer.

Gods works are wonderfull, but his mercie is aboue all his works.

The text.

Make vnto you friends of the mammon of iniquitie, that when you faile, they may receiue you into the eternal tabernacles. Luke 16. 9.

The note.

Mammon (saith Saint Hierome q. 6. ad Algas.) in the Syriake tongue signifieth riches, mammon of iniquitie, because they are often ill gotten, or ill bestowed, or occasion of euill, or at the least worldlie, and false, and not the true heauenlie riches.

The answer.

And yet your religion is altogether framed of purpose, to gaine
mammon

mammon of iniquitie, which you esteeme aboue all heauenlie riches: and spend it you doe not, but to the disquieting and troubling of the whole world.

The text.

Luke 16.23.

And lifting vp his eies when he was in torments, he sawe Abraham a farre off, and Lazarus in his bosome, &c.

The note.

Lazarus in Abrahams bosome and rest, but both in hell, and not in the kingdom of heauen before Christ. Hierom. epist. 3. Epitaph. Nepot.

The answer.

*Ad Paulam
super obitu
Blesille.*

Epistola 57.

Epistola 99.

*Hipognosticon
lib. 5.*

You wrestle in vaine for a third place, for though your error therein be somewhat auncient, and haue some fauour of the olde writers, yet they are so vncertaine and so diuers in that matter, dissenting both from them selues, and one from another, not knowing where to place this third place, or what to make of it, that no wise man will wander after such vncertaine steps, as they lead him in. Hierome taketh this place to be paradise, and Hierome taketh this place not to be paradise in this place by you quoted: and if your owne authour be not constant, what shall we thinke of the rest? Augustine can not tell whether the bosome of Abraham be paradise or hell, but in reasoning the case, he deliuereth three reasons why it should not be hell: first, because hell is named in the text in the death of the rich man, and not named in the death or rest of Lazarus. Secondlie, because it is hard to finde the name of hell in scriptures taken in good part, for a place of ioy and rest: so that if the scriptures had said, that Christ had gone into Abrahams bosome after death, and had not told of the losing of the sorowes of death, he would haue marueiled that any durst haue bene so bold, as to haue affirmed that he descended into hell. Thirdlie, the great and wonderfull distance here mentioned betwixt hell and Abrahams bosome, it were too long, and not agreeing with the breuitie which I haue hitherto vsed, to rippe by the disagreeing iudgements of the fathers, whether Abrahams bosome be parcell of heauen or hell, or whether it be aboue vs or beneath vs, for so alwaies it is, when men are vncertainlie caried after the vanitie of their owne minde and conceits, they wot not whither them selues. How much better had it bene for them and you to hold fast that, which saint Augustine calleth the faith of the Catholikes: namelie, that the kingdome of heauen is a place of ioy for the faithfull, and hell a place of punishment for infidels

infidels and apostataes, and that a third place either for rest or punishment is unknowne, and no where found in scriptures. These two places are here liuelie described, for the rich man went to hell, a place of torments: but Lazarus was caried into Abrahams bosome, a place of ioy and rest. Heauen is called Abrahams bosome, because that God gaue him that honour to be father of the faithfull, therefore his children are said to be gathered into his bosome, when together with him they are crowned with heauenlie ioy and rest, the reward of his and their faith.

The text.

And Abraham said vnto him, Sonne, remember that thou didst receiue . good things in thy life time, and Lazarus likewise euill: but now he is comforted, and thou art tormented. Luke. 16. 25.

The note.

To be in continuall pleasures, ease, welth, peace, and prosperitie in this world is perillous, and a signe of paines in the next. Saint Hierome.

The answer.

You haue cited Saint Hierome at randon in a cause needlesse, we haue learned of the Apostle that God doth chastice euery child whom he receiueth, and that they, which in this life escape his rod, are bastards and not children. Seeing then Hieroms speech is warranted by the word, we acknowledge with you, that continual pleasures, ease, welth, peace and prosperitie are perillous, and betokeneth that God deferreth the punishment of such to the next life. Hebr. 12. 6.

The text.

And Abraham said to him, . They haue Moyse and the Prophets: let them heare them. Luke. 16. 29.

The note.

Abraham had knowledge of things in earth, which were not in his time, as that they had Moyse and the prophets bookes, which he neuer saw. Augustin. de cura pro mortuis. cap. 14.

The answer.

Augustines iudgement is, that the dead know no more what we do here, then we know what they do there, against which his iudgement he objecteth this, which you boldly put downe for his assertion. To which he answereth, that this knowledge was extraordinarie, either by relation of Moyse and the Prophets now dead and with Abraham, or by ministerie of Angels, which serue men here, who reueale to saints there so much as it pleaseth

seth God to let them know. What is this then to anie ordinarie knowledge of our affaires heere? Which is the thing that you would faine perswade men, to encourage them forward in inuocation of dead me, which you may the easilier get at their hands, if you can assure them, that the saints departed know their necessities, and heare their prayers. But how much better and trulier might you haue noted, that God denieth to those, to whom hee hath graunted his word, extraordinarie instruction by the dead, which would ouerthrow the credit of those fables, whereupon your purgatorie is grounded.

The text.

Luke 17.1.

And he said to his disciples, It is impossible that scandale should not come: but wo to him by whom they come.

The note.

Not of meere necessitie, for then it were no fault: but presupposing the great wickednesse of men, it is impossible but there shalbe scandales, and therefore it followeth, wo to him by whom they come.

The answer.

If it were such necessitie as should exclude will, then there were no fault, but nowe as scandales (as you tearme them) are necessarie, so you wilfullie and wittinglie runne into them, and therefore wo to you. To omit all other, the seeking to murder the Lords anointed, our most gracious soueraigne, an horrible offence, answer it and excuse it if you can.

The text.

Luk. 17.19.

And he said to him, Arise, go thy waies, bicause thy faith hath made thee safe.

The note.

And yet we see heere, it was not onlie faith, but also his thankfulness and returning to giue glorie to God.

The answer.

We see heere two things. First, the impudent boldnes of papistes, that dare controll the speech of our Lord and Saniour Christ. Secondlie, that though faith be accompanied with many other vertues, yet Christ ascribeth the receiuing and embracing of safetie, and such benefits as proceed from God to men, to faith onlie and alone.

The text.

Luk. 17.21.

The kingdom of God commeth not with obseruation: neither shall they say, loe heere, or lo there, for loe, the kingdome of God is within you.

The

The note.

Whiles they looke and aske for a temporall kingdome in pompe and glorie, loe their king and Messias was now among them, whose spirituall kingdome is within all the faithfull that haue dominion ouer sinne.

The answer.

If the kingdome of God commeth not with obseruation, then how say you that it must alwaies haue a visible and a knowne succession of bishops in a place certaine, which is directlie against this speech of Christ.

The text.

And they will say to you, Lo heere, and lo there, . Go not, Luke. 17. 23. neither do ye follow after.

The note.

No man must run out of the Church after schismatikes, to heare them preach Christ in corners, Christs doctrine being open in al the world. See annot. Matthew. 24. 23.

The answer.

But all they are schismatikes, who haue diuided themselves from the doctrine which Christ and his Apostles openly deliuered to the whole world, & therefore whether they preach openly, or in corners, men may not heare them, nor go after them. But you papists teach that, whereof there is no commandement, no doctrine, no example in the whole doctrine of Christ and of his Apostles: therefore no man ought to go after you. Your annotation is alreadie answered.

The text.

And he spake a parable to them, that it behooued . alwaies Luke. 18. 1. to praie, and not to be wearie.

The note.

We should alwaies pray by faith, hope, and charitie, and by working the things that be acceptable to God: though speciall times of vocall praiers in the canonical hours be assigned, for the stirring vs up to God through externall signes of deuotion.

The answer.

That those which pray ought to be furnished with all things that may beautifie a Christian we denie not, and that the praiers of Christians ought to be continual without ceasing we affirme, because their needs and necessities are continuall. But the speciall thing required, that their praiers may be heard, and petitions granted, is faith. That in the great dulnes and negligence of

Christians, times of praier be appointed for the better stirring
up of men thereto, we thinke it very necessarie. What you mean
by externall signes of deuotion I know not, you haue so many
superstitious toies, as crossings, beades, and such like.

The text.

Luke. 18. 11.

The pharisee standing praied thus with himselfe : God, I
giue thee thanks that I am not as the rest of men, extortio-
ners, vniust, adulterers, as also this publican, . I fast twise
a weeke, I giue tithes of all that I possesse.

The note.

*To take pride of fasting, tithing, or any good worke, is naught, though
the works themselves be very good.*

The answer.

And how can men auoid pride, and carrie an humble mind
that are instructed by you, or that beleue your doctrine, will it
not (thinke you) puffed up a man in pride, to be perswaded that his
works deserue heauen, and life euerlasting? This praier of the
pharisee doth plainly shew, that the opinion of the pharisees, and
of the papists touching grace and works were all one, and the
very same. And how then shall it not worke the same effect in
you that it did in the pharisee? And here by the way is to be no-
ted, whence you papists learned to keepe two fasting daies euery
weeke.

The text.

Luke. 18. 13.

And the publican standing a far of, would not so much as
lift his eies toward heauen: but he . knocked his brest, saing;
God be mercifull to me a sinner.

The note.

*So do the priests and people at the holy altar knocke their brests, and
say with the humble publican, Deus propitius, Aug. psal. 31. concione 3.*

The answer.

To what purpose do you cite Augustine? To proue what
your priests do now adaies? he cannot tell. Or to proue the an-
tiquitie of your altars. Therein you do but delude men with the
name, whereas in the things there are great differences. Or to
proue that *Deus propitius* was then in the church service. If you
had now nothing therein that then was, it were hard. What doth
neither proue your masse, nor your mattens in a strange tong.
As for the people they come not nere the altar, but some poore boy
for the most part is faine to be spokesman for them.

The

The text.

Amen I say to you, Whosoever receiveth not the kingdome of God : as a child shall not enter into it. Luke. 18. 17.

The note.

In matters of faith and religion we must be as humble and obedient to the catholike church, as yoong children to their parents.

The answer.

By the catholike church you vnderstand the pope and his colledge of cardinals, to whom you would haue men so childishly obedient, as to beleue whatsoeuer they shal tel them, though they call chalke chesse. But how agreeth this with S. Paul, which wil not haue vs children in vnderstanding, but of ripe age, to the end we may be constant, and not wauering in the faith and knowledge of Chzist, neither caried about with euery puffe of doctrine? 1. Cor. 12. 14. Ephes. 4. 14.

The text.

Thou knowest : the commandement, thou shalt not kil, &c. Luk. 18. 20.

The note.

Not faith onely, but also keeping the commandements purchase life everlasting. See annotations Matthew. 19. 16.

The answer.

You loue to repeat one thing often. Your notes vpon this haue twise bene answered alreadie. And now the third time, I praise you tell vs how yee gather this, or what necessitie there is of any such consequence vpon this place? You know, & it is of all hands granted, that he which fulfilleth the Law, shall liue by the Law. Also you know that the Apostle concludeth, that therefore none liue by the Law, bicause no man performeth all things that are written in the Law. This man would know by what doing a man should possesse life. Chzist answereth his question aptlie, and fitly by keeping the commandements. Doth it follow therefore that a man can keepe the commandements, and so haue life? But it appeereth that the Iewish teachers had besotted this yoong man, as they had done a multitude of others, to make them seeke righteousnes, and life, where it could not be found, that is in themselves, and in their owne obedience. Euen as you popish pharisses, do now a daies bewitch men with an opinion of inherent iustice, whereby they may deserue heauen. Galat. 3. 12.

The text.

Yet one thing thou lackest : Sell al that euer thou hast, and giue to the poore, &c. Luk. 18. 22.

The

The note.

This is not a commandement or precept, but counsell which the religious do follow. See annot. Matth. 19.

The answer.

Now haue we the works of Supererogation of religious papists, which obserue not onely cōmandements, but counsels. But to let you to assume that, which no mā needeth to grant you, that is, that this is no commandement: I pray you why doth not the pope, his cardinals, archbishops, bishops, abbots, priors, monks, priests, obey this counsell, and sell their possessions, and giue the money raised thereof to the poore? Be not these amongst your religious men? But this would græue them worse then it græued this rich man. As for your other orders, which liue by the spoile of the poore, and maintaine themselves in idleness by begging, they haue nothing to sell, for they possesse nothing. And so it falleth out, that your note is a thraasonicall bragge, and that none of you set store by Christs counsell, which none of you do follow, or seeke to obserue.

The text.

Luk. 18. 29.

Amen I saie to you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of God, &c.

The note.

The Apostles amongst other things left their wiues also, as Saint Hierome noteth out of this place. Libro 1. adu. Iovinianum.

The answer.

I maruell you haue no more copie of fathers for this matter. Your note and the authority of Hierome hath bene already answered. Yet for farther answer we say, that in that sence in which you take it, it was utterly vnlawful, against the commandement of God, & doctrine of the holy scriptures, for the apostles to leaue their wiues. Also if we may beleue Hierom, none of the Apostles had wiues, but onely Peter, and then how could they leaue that, which they neuer had? Reconcile I pray you Hierome to himselfe.

The text.

Luk. 18. 30.

And shall not receiue much more in this time, and in the world to come - life euerlasting.

The note.

Life euerlasting the reward, for leauing or loosing willingly our goods for Christs sake.

The

The answer.

Whereby it more then manifestly appeereth, that the reward is the mere liberalitie of God the giuer, and not the merit of the receiuer.

The text.

And he said to him. Wel fare thee good seruant, bicause thou hast been faithfull in a little, thou shalt haue power ouer ten cities. And the second came, saieng, Lord thy pound hath made five pounds. And he said to him. And be thou ouer five cities. Luk. 19. 17.

The note.

Marke heere against the aduersaries, that the reward of these two good seruants be diuers, and vnaquall, according to the diuersitie or inequality of their gains, that is their merits. And yet one receiveth the penie, Mat. 20. 9. as well as the other, that is heauen, or life everlasting.

The answer.

Well marked without a considering cap. First you loue to wzing that out of parables, which you can not proue by plaine, and euident testimonies of the scripture. Next it is not in question betwene vs, whether there be any inequality of rewards, according to the inequality of mens doing, but whether we may for our deeds (or as you call them merits) challenge iustice, life, heauen and such like, as due debts to vs, for them, or for the deserts of them. Thirdly if your owne note were true, that though the one deserued scant halfe so wel, as the other, yet he is rewarded with heauen, and life everlasting as well as the other, it plainely declareth that whatsoeuer difference there was in other blessings, yet heauen, and life are not merited, but proceed from the liberalitie of the giuer, otherwise both could not in so great inequality of merit, be equally partakers of it. And how the peny which enuious men which grudged against the mercy, and liberality of God were partakers of, must needs be the kingdom of heauen, Let them tell that can, for I can not.

The text.

And why didst thou not giue my money to the banke, and I comming might certes with vsurie haue exacted it? Luk. 19. 23.

The note.

See Matth. 27. 29. &c.

The answer.

I do not know what you meane by these references, but to make vs trouble our selues with seeking that, which is not to be found.

The

A view of the marginall notes

The text.

Luk. 19. 43.

For : the daies shal come vpon thee, and thine enimies shal compasse thee with a trench, and enclose thee about, and straiten thee on euerie side, &c.

The note.

This was fulfilled 40. yeeres after the death of Christ by Titus and Vespasianus, when besides incredible miseries of famine, and other distresses there perished eleuen hundred thousand, and were taken captiues 97000. the siege beginning in the very same feast, and greatest solemnitie of Easter, when they put Christ to death. Euseb. lib. 3. hist. cap. 6, 7, 8. Ioseph. lib. 7. cap. 17.

The answer.

It can not be chosen but men of such great reading, haue read the destruction of Hierusalem, but I maruell that you giue Rome no warning, to take heede of the like plague.

The text.

Luk. 20. 1.

Tell vs in what power thou dost these things? or who hath giuen thee this power?

The note.

See annotations, Matth. cap. 21. 23.

The answer.

We haue seene it, and answer that God of his goodnes hath furnished vs with gifts, his church hath called vs to the ministry of the word, and God hath giuen testimonie thereunto by blessing our labours.

The text.

Luk. 20. 9.

A certaine man planted a vineyard, & let it out to husbandmen, and he was from home a long time.

The note.

See the marginall annotations, Mark. 12.

The answer.

They are alreadie answered.

The text.

Luk. 20. 15.

And he said to them. Render therefore the things that are Cæsars to Cæsar, and the things that are Gods to God.

The note.

So duties must be done to princes, that our dutie to God be not neglected. See annotations, Matth. cap. 22. 15.

The answer.

Still you trouble vs with reference to places where you haue

haue said iust nothing. Upon the 21. verse you haue noted some, what though to small purpose, as shall appere when your large annotations are answered. In the meane space you giue dutie neither to God, noz your prynce, but to him to whom you owe none, that is, to the proud prelate of Rome.

The text.

But they that shall be counted woorthy of that world, and the resurrection from the dead, neither marry nor are married, &c. Luke. 20. 35.

The note.

The Greeke is ἀγαθωδίνος importeth also this much, they that are made woorthy, to wit, by the grace of God, and so they are in deed woorthy: as also in the next chapter, verse 36, and 2. Thessalonians, 1. 5.

The answer.

Why do yee not expressely say, that they are made woorthy by their owne demerits? For that I know you wil haue ioined with the grace of God, neither do you account any indeed woorthy, but by their owne inherent iustice. And if it were not for these foolish imaginations of yours, your note were tolerable. But of these you keepe silence, bicause you know not how to wrest the text to them.

The text.

These things which you see, the daies will come wherein there shall not be left a stone vpon a stone, that shall not be destroyed. Luke 21. 6.

The note.

This was fulfilled 40. yeeres after the death of Christ, the 19. of August, being the very moneth and day, wherein the Babylonians burnt it, from the first building thereof by Salomon 1130. yeeres, from the reedifieng of it, under Cyrus 639. Ioseph. de bello Iudaico, lib. 7. cap. 10.

The answer.

This is a matter of Chronographie, and therefore I will not bestow paines to examine your diligence therein.

The text.

Who said, See you be not seduced, for many will come in my name, saieng, that I am he. And the time is at hand, go not therefore after them. Luk. 21. 8.

The note.

Manie false prophets, and heretikes. See annot. Mat. 24. Mark. 13.

The answer.

As many as go about to tie the Church of Christ to Rome, and to perswade all men to be partakers of the cup of fornications of

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the whoore of Babylon. Your notes as I take it are already answered.

The text.

Luke. 21. 12.

But before all these things they will lay hands upon you: and persecute you, &c.

The note.

Great persecution of catholike men.

The answer.

These catholikes neuer knew, what the supremacie of the bishop of Rome ment.

The text.

Luke. 21. 37.

And the daies he was teaching in the temple, but the nights going forth, he abode in the mount that is called Oliuet.

The note.

Solitarines or eremitage (as S. Gregorie Nazian saith) is a goodlie thing. This doth the mount Carmel of Helias teach, Iohns desert, and that mount vnto which Iesus often retired, and was quietly alone with himselfe. Ser. 26. de amore pauperum.

The answer.

Gregorie Nazian neuer imagined or thought of any such superstitious persons, as your eremites be: neither for such solitarines as they vse can any thing be soundly brought from these examples.

The text.

Luke. 22. 20.

This is the chalice the new testament in my blood, which shall be shed for you.

The note.

The Greeke is heere so plaine, that there was very blood in the chalice shed for vs, that Beza saith it is a corruption in the Greeke. See the annotations vpon this place.

The answer.

The Greeke is so plaine, that no papists of you can by any necessarie consequence proue out of this place that very blood is in the cup. The defence of Master Beza, and a more full answer to your caill about this place, I refer to the learned answer of that reuerend man master Doctoz Fulke against Martinus.

The text.

Luke. 22. 30.

And I dispose to you, as my father disposed to me a kingdome, that you may eat and drinke vpon my table in my kingdome, and may sit vpon thrones, iudging the twelue tribes of Israel.

The

The note.

*Straight after the former louing checke and admonition he promi-
seth to them all that haue been partakers with him of his miseries in
this life, greater preheminance in heauen, than any potentate can haue
in this world, and therefore that they need not be carefull of dignitie or
supremacie.*

The answer.

If Christ had appointed Peter in supreme authoritie ouer the
rest, how happened that the Apostles were stil ignorant of it, and
contended stil amongst themselves for superiourity, so that Christ
is faine stil to giue them new checks and new admonitions for
that matter? Further, touching the louing promise of Christ
wherewith he comforted them, they had been much to blame if
they would haue doubted of it, as you teach other Christians to
doubt of his promises.

The text.

And the sunne was darkened : and the veile of the temple Luke. 23. 45.
was rent in the middes.

The note.

*This eclipse was seene and woondered at, as a thing aboue nature of
Dionysius Areopagita at Thebes, when he was yet a pagan. Dionis. ep.
ad Policarp. & epist ad Apollopheanem.*

The answer.

The iudgement of men concerning this eclipse is diuers, some
thinke that it was vniuersall, others bicause the stories which do
diligently & exactly set out the notable things of those times, do
not mention it, thinke that therfore it was but in Iewrie onely.
And the authoritie of Dionysius, whom men know to be a coun-
terfet, doth nothing moue them to the contrarie. But whether
it were vniuersall or particular, all consent that at that time it
must needs be a worke aboue nature, and therefore woonderfull
and miraculous. And if you had respected the benefit of your rea-
der, rather than the maintenance of the vaine glorious opinion of
your much reading, you in the margent, in stead of citing a ba-
stard authoritie, would haue giuen vs some good lesson or obserua-
tion, what that so woonderfull worke of God at that time might
betoken.

The text.

And in the first of the sabaoth very early they came to the Luke. 24. 1.
monument, carieng the spices which they had prepared.

The note.

*That is, first after the sabaoth, which is (saith saint Hierom, q. 4. ad
Hedibiam)*

Hedibiam) dies Dominica, our Lords day wherein he arose. For the weeke is diuided into the sabaoth, and the 1. 2. 3. 4. 5. 6. of the sabaoth. And the Apostle (1. Cor. 16. 2.) commanded a collection of money to be made on the first of the sabaoth. Whereby we learne both the keeping of Sunday, and the churches count of daies by the 2. 3. 4. of the sabaoth to be Apostolicall, which saint Siluester afterward named 2. 3. 4. feriam, &c. Breniar. Roman. Decemb. 31.

The answer.

That our Lords day in common speech called Sunday is meant by the first of the sabaoth, and that the obseruation of that in the churches of Christians was instituted by the Apostles is clære, their reckoning of the other daies they left free to euery countrie their maner. If your church had had nothing apostolicall left in it, your defection had bene without all colour plaine and grosse. But now these, and such like silly remnants, as they serue somewhat to shadow and to hide you, so are they horribly poisoned with a multitude of trash of your owne deuising and bringing in.

The text.

Luke. 24. 46.

And he said vnto them, that so it is written, and it behooued Christ to suffer, and to rise againe from the dead the third day: and penance to be preached in his name, and remission of sinnes vnto all nations beginning from Hierusalem.

The note.

As he shalbe Anathema (saith Saint Augustine) which preacheth that Christ neither suffered nor rose againe, bicause we learne by the Gospel that it behooued Christ to suffer, and to rise againe the third day: so he shall also be anathema, whosoener preacheth the church to be else where then in the communion of all nations: bicause by the selfe same Gospel we learne in the words next following, and penance to be preached in his name, and remission of sins through out all nations. Aug. epist. 48.

The answer.

How happened it, that in so many conflicts as Augustine hath with the Donatists, that he neuer doeth pronounce Anathema against them, for appealing from the sentence of the Bishop of Rome: And why doth he neuer vrge against them, that the bishop of Rome could not in giuing sentence and iudgement erre? For if he had beleued the principles of popish diuinitie, these had bene very materiall points against the Donatists. But in this anathema here by you rehearsed, he doth as directlie strike the Romanists as the Donatists. For Rome hath rent hir selfe from
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the churches of the East parts, & also from as many of the West, as do not consent to her abominations and fornications: so that whosoever at this day do place Gods church there, doeth forsake the communion of the church of all nations, which was, is, and shall be. And if Augustine were alive againe now, he would impugn the church of Rome with the same reasons that he used against the Donatists then.

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The text.

This was he of whom I spake, He that shall come after me, Iohn 1.15.
is made before me, because he was before me.

The note.

He is preferred and made of more dignitie and excellencie then I, because he was before me and all things eternall God.

The answer.

I know that diuers and sundrie good men, and excellent interpreters of the scriptures do explaine this as you doe, yet notwithstanding I rather assent to them, which do not refer it to the time, or eternitie of Christs being, but to the dignitie and excellencie of his person.

The text.

Art thou the prophet? and he answered, no.

Iohn 1.22.

The note.

Belike the Iewes ignorantlie understood not the place in Deuteronomie of Christ, and therefore they aske also, whether he be the prophet there spoken of. See also cap. 7. 40.

The answer.

Whether the Iewes had in this their question reference to that place of Deuteronomie, or no, it is vncertaine, neither can anye p^{ro}ofe be made of it but coniecturall. The like I say to your other place, cap. 7. 40. and yet we do not doubt of their blindness and ignorance in not vnderstanding the Scriptures, which appeareth manifestly in their reply to Iohn, after he had told them, I am the voice of one crying, &c.

The text.

Iohn answered them, saying, I baptize in water: but there hath stood in the midst of you, whom you know not, &c. Iohn 1.26.

The note.

He doth often heere signifie the great difference of his baptisme and of Christs, as of his person and Christs. See annot. Matth. 3.

The

The answer.

We haue often answered, that you doe but bleare the eies of the simple with the name of Christs baptisme, which they take for the baptisme of euerie minister in the church, and being so taken, there is no difference betwene Johns baptisme and it. Otherwise in this place and in the like, John considereth of him selfe as of a seruant or minister, and of Christ, as of his master, and Lord, and attributeth to him selfe the outward worke and washing in baptisme, and to Christ the inward grace and worke-manship. In which comparison we learne the general difference betwene all ministers and Christ, their worke and his. Your annotations are false, and they are like your selues, slanderous, lying, vntrue, and shall bee answered in the generall answer to your annotations.

The text.

Iohn 1.41.

He findeth his brother Simon, and saith to him, we haue found .a. Messiah, which is being interpreted, Christ.

The note.

Messias in Hebrue, in Greeke Christ, in English anointed, to wit, with the spirituall oile of grace aboue his brethren. Psalme 44.

The answer.

You must needes exempt the pope from amongst the brethren of Christ, for he is not Christs inferiour in grace, if that which is attributed to him by popish parasites be true.

The text.

Iohn.1.42.

And Iesus looking vpon him, said, Thou art Simon the son of Iona : thou shalt be called .a. Cephas, which is interpreted Peter.

The note.

Cephas in Siriack, and Peter in Greeke, in English Rocke. See Matthew 16.18.

The answer.

1. Cor. 3. 11.

1. Peter. 2. 3.

I maruell that Paul knew not this mysterie : for he taught to build vpon Christ and not vpon Peter. And Peter though he make all beleeuers liuely stones, yet teacheth none other cheefe stone but our Lord and Saviour Christ.

The text.

Iohn.2.9.

And after the cheefe steward tasted the .a. water made wine, and knew not whence it was, but the ministers knew that had drawen the water, &c.

The

The note.

He that seeth water turned into wine, needeth not to dispute or doubt how Christ changed bread into his bodie.

The answer.

He that seeth and knoweth the perpetuall phrase and maner of speaking of the holy Ghost touching sacraments, will wonder that men should be so blind, or else so wilfull as to dispute and contend for such a change of bread into the bodie of Christ, as neither can stand with that phrase of speech, nor with the nature of a sacrament, neither yet with the articles of our beleefe.

The text.

The spirit breatheth where he will, and thou hearest his voice, but thou knowest not when he cometh, and whither he goeth. Iohn.3.8.

The note.

We follow rather saint Augustine, and those ancient fathers which most commonly understand this place of the holy Ghost, and not of wind, although both be good.

The answer.

And we do follow saint Augustine, and those fathers which do interpret this to be meant of the wind, because both the hearing of the sound of it, and the force of the comparison, which must needs be betwixt things diuers, doth inforce it to be the truer.

The text.

When Iesus therefore understood that the pharisees heard that Iesus maketh mo disciples, and baptizeth than Iohn, (howbeit Iesus did not baptize, but his disciples) he left Iewrie, and went againe into Galile. Iohn.4.1.

The note.

He did not baptize ordinarily, yet that he did baptize his Apostles, saint Augustine thinketh it very probably. Epist. 108.

The answer.

Augustine doubteth not, but that the Apostles of Christ were baptized either by Christ, or by Iohn afore they toke vpon them to baptize, but by whether he is not resolute, neither is it materiall. But that some of them were by Iohn baptized it is manifest, because they were Iohns disciples afore they were Christs Apostles. Iohn.1.37.

The text.

There cometh a woman of Samaria to draw water, Iesus said to hir, Giue me to drinke. Iohn.4.7.

The

A view of the marginall notes

The note.

This woman is a figure of the church not yet iustified, but now to be iustified, August. tract. 15. in Iohannem.

The answer.

You willingly follow allegories, because many times they are far fetched, and serue you to dally withall: howbeit I do not see to what vse this may serue you. I do not thinke that you your selues do thinke, that this womans five husbands were either the five bookes of Moses, or hir five senses, which notwithstanding Augustine affirmeth in the same treatise. The lessons which the plaine letter do giue do both moze edifie, and are moze safe.

The text.

Iohn. 4. 9.

How doest thou being a Iew, aske of me to drink, which am a Samaritane woman? For the Iewes do not communicate with the Samaritans.

The note.

There were many other causes why the faithfull Iewes could not abide the Samaritans, but their precise abstaining from their companie and conuersation, was their scismaticall temple and seruice in mount Garizim.

The answer.

It is very true that those which make a scisme, and continue therein, are not to be communicated with of faithful Christians, and yet I thinke in that corrupt state of the Iewish church, the other causes were rather stronger than that.

The text.

Iohn. 4. 10.

If thou didst know the gift of God, and who is he that said to thee, Giue me to drinke, thou perhaps wouldest haue asked of him, and he would haue giuen thee living water.

The note.

He speaketh of his baptizing in the holy Ghost. See Iohn 7. 39.

The answer.

He speaketh of giuing his holy spirit to them that in faith aske and require it.

The text.

Iohn. 4. 39.

And of that citie many beleued in him of the Samaritans for the words of the woman giuing testimonie, that he told me all things whatsoever I haue done.

The note.

This woman mysticallie being the church, it is heere signified that they,

they, which at the first beleue bicause the church teacheth so, afterward be much confirmed finding it in the Scriptures also, and by other instructions. The answer.

It is here signified by what weake and unlikely instruments God can worke, in drawing men to the knowledge of him selfe, and embracing his mercies and graces offered. And further wee learne, that as the authoritie and credit of this woman, by whom the Samaritans were first conuerted, was not greater therefoze then the credit and authoritie of our Saviour Christ, by whome the Samaritans were now confirmed: so the authoritie of the church first drawing men to beleue, is not greater then the authoritie of the scriptures, by which men be after confirmed in the truth of their beleefe. As for your addition of other instructions, if you meane thereby your unwritten verities, or some such like stufte, you might haue kept it for your owne stowe.

The text.

And there is at Hierusalem, vpon . probatica a pond which Iohn 5.6. in Hebrew is surnamed Bethesda, hauing fise porches,

The note.

By our Latine text and the Greeke, this miraculous pond was in or vpon probatica, that is, a place where sheepe to be sacrificed were kept: but by other Latin copies Saint Hierome and some Greeke fathers, probatica is the very pond it selfe, so called, bicause the sheepe of sacrifice were there washed.

The answer.

Whether the pond were probatica, or in, or vpon probatica, whether sheepe were sold there, washed there, or kept there, it is not materiall nor worth the contending for.

The text.

Maruaile not at this, bicause the houre commeth, wherein Iohn 5.29. all that are in the graues shall heare his voice, and they that haue . done good things shal come forth into the resurrection of life.

The note.

Not faith onlie, but good and ill deeds shalbe counted, and accordinglie rewarded, at the day of iudgement.

The answer.

And who denieth this, and yet then the onlie instrument of uniting vs to Christ our righteousness, shalbe faith onlie & alone.

The text.

Search the . scriptures, for you thinke in them to haue life Iohn 5.39. everlasting: and the same are they that giue testimonie of me.

N

The

A view of the marginall notes

The note.

Catholikes search the scriptures, and finde there Peters and his successors primacie, the reall presence, the priests power to forgie sinnes, iustification by faith and good workes, virginittie preferred before matrimonie, breach of the vow of continencie damnable, voluntarie pouertie, penance, almes, and good deeds meritorious, diuers rewards in heauen according to diuerse merits, and such like.

The answer.

Whom haue we heere? Thraso, or Gnato? For this can not proceed, but either from a vainglorious baunter, or from a filthie flatterer. You catholikes may as easilie wring water out of a flint, as find in the scriptures that, which is not in them, as in the particulars which you haue reckoned, in their particular places are, or shalbe shewed. And to the end your credulous followers may be the lesse able to espie your fraud herein, you haue hitherto kept them safe from searching the scriptures, and now, when by Gods good benefit you can no longer keep them from the scriptures, you haue sent them the scriptures in their mother tongue, not to the end they should search, but corrupted, and of purpose obscured and darkened, to the end to terrifie and feare men from searching: for if with humilitie and hartie desire of truth, they would diligently search the scriptures, the testimonies of them would driue them to leaue you, and to flie to Christ for life.

The text.

John 5.43.

I am come in the name of my father, and you receiue me not: if another shall come in his owne name, him will you receiue.

The note.

He meaneth specially Antichrist, then how can the pope be he, seeing the Iewes receiue him not.

The answer.

John 1.19.

He meaneth anie false and forged Christ, and not Antichrist, of which sort it is well known, there were diuers both before, and after Christ, whom the Iewes were very readie to embrace. And it is manifest, that they were not onlie readie to receiue such impostors & seducers, as vaunted them selues to be Christ, but also by a solempne embassage the prouoked and procured, (as much as in them lay) John Baptist to haue, and take that honor vpon him. Further, you forget that which some of you haue much contended for, namely, the force of the Greeke article, by addition whereof in other places, you will inforce Antichrist to be meant of

of some particular man, but here that must be meant of Antichrist, which neither hath article added, nor yet can possibly with any probability be restrained to any one particular person. Thus may your holie father be Antichrist still, for any let that is in this place.

The text.

But other boates came in from Tyberias beside the place Ioh. 6. 23. where they had eaten the bread, our Lord a giuing thanks.

The note.

These woords do plainly import, that the giuing thanks was an effectuall blessing of the bread, and working the multiplication thereof.

The answer.

These woords do plainly import, that the blessing which the other Euangelists speake of, was nothing else, but prayer and thanksgiuing, by the which the creatures of God are sanctified, to the vse and behoofe of men.

The text.

Amen, Amen, I say to you, Moyses gaue you not the bread Ioh. 6. 32. from heauen, but my father giueth you the true bread from heauen.

The note.

Why we keepe the Hebrew word Amen and translate it not, See the annot. cap. 8. vers. 34.

The answer.

This is a cloake for the raine, if you had only abstained from translating such woords, as vse hath vpon occasion made common to other tongs, we would not greatly blame you, but your hunting, and seeking vnder that, and the like pretences, to leaue things as darke, as you can, is that, which men do iustlie condemne in you.

The text.

And the festiual day of the Iewes - Scenopegia was at hand. Ioh. 7. 2.

The note.

Scenopegia (Leuit. 23. סוכות) is the feast of Tabernacles which the Iewes kept, from the seauenth of October, for eight daies together by Gods commandement, for a memorie that their fathers dwelt by Gods protection fortie yeeres in tabernacles, or tents, and not in houses, coming out of Egypt, See Leuit. 23. 34.

The answer.

You might haue kept your margent unblotted, if it had stode with your pleasure, to haue translated Scenopegia. The place in Leuiticus would sufficiently haue shewed the cause of the institution.

Ioh. 7. 17.

The text.
If any man will do the will of him, he shall vnderstand of the doctrine, whether it be of God, or I speake of my selfe.

The note.
The way to come to know the truth is to liue well.

Psal. 25. 9. 12.

The answer.
The way to come to know, and vnderstand the truth, is wholie to renounce, & resigne our owne will, and to giue our selues ouer wholie to the obedience of God. For the Lord himselfe will teach the humble, and make: euen them that feare him.

Ioh. 7. 18.

The text.
He that speaketh of himselfe, seeketh his owne glorie.

The note.
It is spoken of Antichrist specially, and it is true in all heretikes, Augustin. tract. 29. in Euangelium Io.

The answer.
If euer it was verified of any, it is most true of the bishop of Rome. The seeking of his glozie, is the cause of all the mischies wrought by wars, in the world at this present. If we will not therefore be snarled in the snares of Antichrist, we must seeke his onely glory that created vs, as in the same treatise Augustine doth aduise vs.

Ioh. 7. 20.

The text.
The multitude answered and said, thou hast a diuell, who seeketh to kill thee?

The note.
No maruell, when these speake thus to Christ himselfe, if heretikes call his vicar Antichrist.

The answer.
No maruell though sincere Christians be esteemed, regarded, and spoken of by papists, and atheistes, as Christ him selfe was by the Iewes. As for any vicar of Christ, we know none, but euerie prince, and magistrate within his owne dominion, and euery pastor in his owne flocke.

Ioh. 7. 39.

The text.
And this he said of the spirit that they should receiue, which beleued in him: for as yet the spirit was not giuen because Iesus was not glorified.

The note.
This was fulfilled on Whitsunday Acts 2. and afterward alwaies by imposition

imposition of hands in the Sacrament of Confirmation visibly in the primitive church, and inuisibly to the end of the world.

The answer.

Your sacrament of confirmation, who instituted it? **W**hat promise was giuen to it? **W**hat signes were appointed? **W**hat signification had they? **W**ho were authozised to minister it? **W**hether the bishop alone? Or euerie priest?

The text.

Nicodemus said to them, * he that came to him by night, Iohn. 7. 50. who was one of them, doth our law iudge a man, vnlesse it first heare him, and know what he doth?

The note.

Christ hath alwaies some good euen amongst the wicked, which secretly serue him, and by wise delaies auert the execution of vniust lawes against him and his people, as Nicodemas and Gamaliel.

The answer.

Christ hath his amongst euerie sort of men, and often worketh great benefit to his church by the weakest of those that beare good will to his truth.

The text.

* He that is without sinne of you, let him first throwe the Iohn. 8. 7. stone at hir.

The note.

We cannot conueniently reprehend or condemne other mens faults if our selues be gilty of the same, or other greater. Cyrill. in Io. See annot. Matt. 7. 1.

The answer.

You are great clarks, that are so liberall of your fathers in matters needlesse. And yet neither Christ nor Cirill meant that none should reprehend others, but such as are faultlesse themselves. But onely they meant to discouer the hypocrisie of men, which neuer looking vpon them selues, how great soeuer their faults be, yet are seuerer censurers of others.

The text.

And Iesus said, * Neither wil I condemne thee. Go and now Iohn. 8. 12. sinne no more.

The note.

Saint Augustine by this example of our master prooueth, that clergiemmen specially should be giuen much to mercie: and that they ought often, as the cause and time require, to get pardon of the secular magistrates for offenders that be penitent. Epist. 54.

The

The answer.

How wel you folloiw this which you alledge out of Augustine it is manifest, in that the secular magistrates are stirred vp by you to extreme cruelties and most horrible bloodsheds and murders, as all the world can witnes. If euer mercie were exiled from men, sure it is banished from amongst papists. Which needeth no p^roofe: for in all places where the heresie of poperie is fauored and upheld with the sword of authoritie, experience teacheth it. Your horrible tragedies my hart panteth to thinke vpon, and my pen trembleth to record. There are in all countries so many witnessies of your horrible cruelties, that it is needlesse to set downe any examples.

The text.

Iohn.8.26.

Iesus said to them, The beginning who also speake to you.

The note.

So read S. Cirill, S. Ambrose, and S. Augustine expounding it of Christs person, that he is the beginning or cause of all creatures.

The answer.

If you would haue had your reading maruelled at, you should heere haue brought vs some other fathers. For, for these we thinke you are beholding to Erasmus and Bezaes annotations, whence you borrowed them. But that you p^rofesse of purpose to folloiw the old Latin translation, and therfore could not translate otherwise, it had bene no hard matter to haue shewed, that you willingly erre with them whom you folloiw.

The text.

Iohn.8.31.

Iesus therefore said to them that beleeued him, the Iewes, If you abide in my word, you shall be my disciples in deede.

The note.

Onely faith is not sufficient without perseuerance or abiding in the keeping of his commandements.

The answer.

Onely fire is not sufficient to warme a man standing by it without heate, and in the like order you do but abuse men in diuorcing things inseparable.

The text.

Iohn.8.36.

If therefore the sonne make you free, you shall be free in deede.

The note.

Man was neuer without free will, but hauiug the grace of Christ his

his will is truly made free (as saint Augustine saith) from seruitude of sinne also, tractatu 41. in Euang. Io.

The answer.

If you meane such freedome of will, as is in thralldom and seruitude of sinne to serue sinne willingly, we will easily grant that man was neuer without it. If you meane otherwise, you abuse saint Augustine for that, he meant not. Yea when we are freed by Christ, he speaketh thus in the same treatise: Partly libertie, partly seruitude, libertie is not yet whole, pure and full, bicause full eternitie is not yet. It is strange that you are not ashamed to abuse men thus with the fathers.

The text.

If you be the children of Abraham, do the works of Abraham. Iohn. 8. 39.

The note.

Not onely faith but good works also make men the children of Abraham, according as saint Iames also speaketh of Abrahams works, cap. 2.

The answer.

If you gather no better consequences at Rhemes, none of mine shall learne Logike there. Holwe holdeth this; Do the works of Abraham, if yee be the sonnes of Abraham, ergo to do the works of Abraham, make men the sonnes of Abraham. It is a shame for childezen to glozie in the goodnes, and vertue of their parents, and not a whit to resemble them therein. This is it that Christ reproveth the Iewes for. As for Iames speaketh of iustifying by works, but of being made the childezen of Abraham by works, I finde there iust, and iumpe nothing.

The text.

You are of your father the diuell, and the desires of your father you will do. He was a man killer from the beginning, he stood not in the veritie, bicause veritie is not in him. Iohn. 8. 44.

The note.

Augustine compareth heretikes, in their spirituall murther, by driving Christian men out of the church, to the diuell that drove our parents out of paradise. Cont. Lit. Petili. lib. 2. cap. 13.

The answer.

The diuell did bereaue our first parents of their happy estate, by making them beleue they should be more happie, and blessed: euen so you with the swæte name of the church do allure, draw, and entise men from the true catholike, and vniuersall church, and so bying them to the pit of perdition.

The

Iohn. 3. 49.

The text.

Iesus answered . I haue no diuell: but I do honor my father and you haue dishonored me.

The note.

He denieth not that he is a Samaritane, bicause he is our keeper or protector, as the word signifieth, and bicause he is indeed that mercifull Samaritane in the parable of the wounded man, Luk. 10. 33. August. tract. 43. in Iohn.

The answer.

Augustine (as some other also of the fathers) is much delighted with allegories, sometime moze then enough. But why did you not spare Augustine heere, where you needed him not, and vse him afoze, in that you knew would be denied to you, to proue that works make men the childzen of Abraham, what? is it not? bicause you could get no helpe at his hand?

The text.

Iohn. 9. 3.

Iesus answered, . neither hath this man sinned, nor his parents: but that the works of God may be manifested in him.

The note.

Though manie infirmities fall for sinne, yet not all, some comming for probation, and some sent, that God by the cure thereof may be glorified.

The answer.

Men are not rashly to be iudged of for the afflictions, or the infirmities, which God laieth vpon them, or theirs. Considering that God hath diuers ends, & purposes, for the which he scourgeth his owne chosen childzen, as wel as the vngodly, wicked, and reprobate.

The text.

Iohn. 9. 5.

The night commeth . when no man can worke.

The note.

The time of working, and meriting, is in this life: after death we can deserue no more by our deeds, but must onely receiue good or ill, according to the difference of works heere.

The answer.

If this note be true, then how excuse you your selues in making men pay for your praers, your pardons, masses, diriges, trentals, and such like trash for the soules of their friends departed, seeing works after death do them no good, and seeing they must receiue according to that they haue done in their bodie, whether

Whether it be good, or bad. Are you not ashamed to cosin your credulous followers? Your coupling of works and merits, deedes and deseruing, is not worth the noting, because it cannot now besot any, but more foles.

The text.

Go ⁊ wash in the poole of Siloe which is interpreted sent.

Iohn.9.7.

The note.

This was a figure of baptisme, to which al men borne in sin and blindness are sent for health & sight, Ambrose Lib. 3. cap. 2. de Sacramentis.

The answer.

Stil we must see your great reading, and your followers must thinke that there is no such clearks in the whole world againe. The truth of Ambroses speech heerin is not worth the discussing, but it is ynough to you, that a father speaketh it, if it be not against anie thing determined by your church of Rome.

The text.

They therefore againe called the man that had beene blind and said to him, ⁊ Giue glorie to God, we know that this man is a sinner.

Iohn.9.24.

The note.

So saie the heretikes when they derogate from miracles done by Saints, or their relikes, pharisaically pretending the glorie of God. As though it were not Gods glory when his saints do it by his power & vertue, yea his greater glorie, that doth such things by his seruants, and by the meanest things belonging to them, as Peters shadow, Act. 5. and Pauls napkin, Act. 9.

The answer.

If by pretence of giuing glorie to God, the pharisees had not gone about to derogate from the glozy of our Lord and Sauour Christ, their words had not bene faultie. We confesse that by the smaller and weaker things God worketh, the more his glozy thereby appeereth. Yet that maketh nothing for your impudent shamelesse forged miracles, as in making our Ladie a chappell keeper (I will not saie a baudie) in a nunnerie xv. yeeres together, to couer the vile life of Beatrice the Nun, who plaid the whore so many yeeres together. Do you thinke that such miracles as this will make to the glozy of God? And yet your booke of lies are full of them.

Mille miracula beate Mariae.

The text.

And Iesus saide to him, For iudgement came I into this world,

Iohn.9.39.

world, . that they that see not, may see, and they that see, may become blind. The note.

By this we see that this miracle was not onely marueilous and beneficiall to the blind, but also significatiue of taking away spirituall blindness.

The answer.

It is very true that the miracles of Christ were not lik popish miracles, strange things onlie to be wondered at, but foretold by the prophet Esai, beneficiall to the parties, for whom they were done or wrought: and significatiue, that is, bearing witnes to the truth of his doctrine. All which properties the lying signes and wonders of the popish church want.

The text.

Iohn. 10. 1.

He that entreth not by doore into the folde of sheepe, but climeth vp another way, he is . a thiefe and a robber.

The note.

The thiefe is the heretike speciallie, and anie other that unlawfully breake in vpon the sheepe, to kill and to destroy them by false doctrine and otherwise.

The answer.

Poperie is a dunghill compacted of the shreds of many heresies, Christ being the onlie doore, and heauen the folde, prouided for the safe keeping of Gods flocke, the papists must needs bee thieves and robbers, for that they will cline into heauen by many waies, besides Christ.

The text.

Iohn. 10. 4.

And when he hath let forth his owne sheepe, hee . goeth before them, and the sheepe follow him, bicause they knowe his voice.

The note.

That is the fashion of Iurie and other countries, signifying that the shepherd or pastor must teach the sheepe, and not they him.

The answer.

Onlie England haue their sheepe and other cattell wander abroad harmelesse, hauing no keeper, which in other countries is counted a miracle. Your signification we accept, and therefore conclude that you are none of Christs sheepe, bicause you take vpon you to set your shepherd to schoole. Further, it is to be noted how continuallie the scripture calleth the sheepe of Christ to the hearkening to his voice, contrarie to the papists, who call all to the hearkening to, and obeying of their church.

The

The text.

As the father knoweth me, and I know my father, & I yeeld my life for my sheepe. Iohn. 10. 15.

The note.

Christs death was so necessarie for the flocke, that when he might haue escaped, he voluntarilie offered him selfe to death for his flocke.

The answer.

That Christs death was necessarie in word you graunt, but when it cometh to piercing of it with other parts of your doctrine, it must stand for a worke needlesse, else it can not hold together. For if the blood of saint Thomas could helpe vs to heauen, what needed Christ to haue shed his blood for vs?

The text.

And other sheepe I haue that are not of this fold, them also I must bring, and they shall heare my voice, and there shall be made one fold and one pastor. Iohn. 10. 16.

The note.

He meaneth the Church of the Gentils.

The answer.

It is true that Christ made of Iewes and Gentils one folde, and of both he, and not the pope is the one only pastor and head.

The text.

My father, that which he hath giuen me, is greater then al. Iohn. 10. 29.

The note.

Another reading is, my father that hath giuen me, &c.

The answer.

In diuers readings you choose that which is most obscure, and can not carie any true sense, if it be weied with the circumstances of the place, and leaue that which is plaine, and carieth an inestimable comfort to all that loue God, and best agreeth the Greeke originall.

The text.

Iesus said to them, Loose him, and let him go.

Iohn. 11. 44.

The note.

S. Cyril lib. 7. cap. ult. in Ioh. and Augustine tract. 49. in Ioh. applie this to the Apostles, and priests authority of absolving sinners, affirming that Christ doth reuiue none from sinne, but in the church, and by the priests ministerie.

The answer.

Wee beleue that the promise of life eternall pertaineth to

none, but to such as are or shalbe of the Church of God, and that the ordinarie meanes, whereby God effectuallie calleth men to be of his church, is the ministerie of his word. But we dare not tie God to his ordinarie meanes, sith he extraordinarilie called Paul and others. But how well this place is applied to the ordinarie authoritie of ministers, or priestes in absolving, I will spare to speake, for reuerence of them whom you alledge. It is well that the church hath plaine evidence of scriptures for the authoritie of binding and loosing, for if it staid it selfe vpon the authoritie of men, wresting such places as this to that purpose, it were but a poore sillie comfort, that the conscience of a poore penitent sinner, could reape by the churches absolution.

The text.

Iohn. 11. 48.

If we let him alone so, all will beleue in him: and the Romans will come, and take away our place and nation.

The note.

All men but speciall nations must take heed, that whiles to saue their temporall state, they forsake God: they loose not both, as the Iewes did, August. tract. 49. in Io.

The answer.

Therefore we vndergo all the perils and dangers, which by your stirring vp, the force and might of all the popish princes in the world can bring vpon vs, rather than to displease God, by giuing ouer his truth, wherewith he hath blessed vs: least we should prouoke his heauie indignation against vs, and so perish as the Iewes haue done before vs.

The text.

Iohn. 12. 3.

Marie therefore tooke a pound of ointment of right spike-nard, precious, and annointed the feete of Iesus, and wiped his feete with hir haire, and the house was filled with the odour of the ointment.

The note.

Of this womans extraordinarie offices of deuotion, and how acceptable they were to Christ, See the annot. Mat. 26.

The answer.

Because those annotations are to receiue answer by themselves, therefore I thought not good to touch them here.

The text.

Iohn. 12. 7.

Iesus therefore said, Let hir alone that she may keepe it for the day of my buriall.

The

The note.

The deuout offices of balming and annointing the dead bodies of the faithfull are here also allowed.

The answer.

And we do not disallow whatsoeuer in buriall serueth either for comfort of them that be alieue, and for the honest and comely bringing the dead to the graue, being the last duties that men can do to their faithfull friends.

The text.

For the poore you haue alwaies with you, but me you shall not haue alwaies. Iohn. 12. 8.

The note.

Not in visible and mortal condition to receiue almes of you, and such like offices for supply of my necessitie.

The answer.

And why do you not say not in bodie nor in humanitie? Because you would faine with some coloz shift of Christs bodily absence from the earth, for the better safetie and defence of your real presence in the sacrament. You are full of fathers in matters needlesse, why do you not in this place so often repeated bring vs at the least one plaine place of some father, affirming that he is not simply absent in bodie from vs, but onely in such sort as you do imagine? Is it not a secret confession that all antiquitie is against you? I marvell that you are so impudent still to gloze and to cry, that your faith hath continued almost xvj. hundred yeeres, when you know that in a number of things you are not able to bring forth any true authoritie of halfe the age.

The text.

And there were certaine Gentils of them that came vp to adore in the festiuall day. Iohn. 12. 20.

The note.

We may see there a great difference where a man pray or adore, at home or in the church and holy places. When the Gentils also came of deuotion a pilgrimage to the temple in Hierusalem.

The answer.

Now pilgrimages are proued, and that full pithily. For the Gentiles came to adore at Hierusalem. When you can find such expresse commandement of God for running to saint James of Compostella, or our Ladie of Walsingham, or visiting the holie sepulchre, as was for al both Iewes and conuerts then to appeere before

Deut. 12. 5.

before the Lord at Hierusalem, then your reason will hold. Otherwise it is as much as if I should say, The Jewes and converts of the Gentils obeyed the commandement of God in going to Hierusalem at the feast daies to worship: *Ergo* it is lawful for me to go a roging to what place of pilgrimage in the world seemeth best in mine owne eyes without further warrant. As for the difference of publike and private prayer, and of serving God at home, and in the common assemblies are both knownen and practised amongst vs.

The text.

Iohn. 12. 40.

Therefore they could not beleue, because Esay said againe, he hath blinded their eyes, and indurated their harts, &c.

The note.

If any man aske (saith saint Augustine) why they could not beleue: I answer roundly, because they would not. Tract. 33. in Io. See annotations Matth. 13. 15. Mark. 4. 12.

The answer.

It is true that the corruption of mans will is the cause of all euill and wickednes in man. But here either your printer made a fault, or your note booke deceiued you, for it is in 53. treatise. And I mize why you should so much couet to force Augustine to speake for you, seeing that you know that of all other he is most earnest in this cause of free will against you. For in the same place he acknowledgeth the iust iudgement of God vpon them in leauing them in blindnes, and not helping them to see. And teacheth vs in inquiring why God would so leaue them, to crie out with the Apostle: Of the depth of the riches of the wisdom and knowledge of God, &c. Which exclamation sheweth, that Augustine had an eye to somewhat more than their will, yea and to such a somewhat, as was not within compasse and reach of reason. Your annotations containing no matter greatly worthy the answering, I refer ouer to the generall answer of them.

The text.

Iohn. 12. 42.

But yet of the princes also many beleued in him: but for the pharisees they did not confesse, that they might not be cast out of the synagoge.

The note.

This is the case of many principall men in such countries, where heresie hath the upper hand, who know and beleue the Catholike faith, but making choise to keepe mans fauour rather then Gods, they dare not confesse

confesse the same. Such may pray that God and the world agree together for else it is seene whose part they will take.

The answer.

Turne ouer this matter to those countries where papistrice preuaileth, for as there is greater compulsion by crueltie, so also there are more, who knowing the truth dare not confesse it for feare of men. Such God in his good time will make to know by lamentable experience, what it is to feare man more than God: and what follie it is, for sauing the body a litle while, to cast away body and soule eternally.

The text.

And when supper was done, wheras the diuel had now put Iohn. 13. 2. into the hart of Iudas Iscariot the sonne of Simon, to betraie him.

The note.

By Supper he meaneth the eating of the Paschall lambe, for the institution of the blessed Sacrament was after this.

The answer.

This note is true, and therefore shall receiue no replie.

The text.

For certaine thought, because Iudas had the purse, that Iesus had said to him, Buie those things that are needfull for vs to the festiuall day: or that he should go giue some thing to the poore. Iohn. 13. 29.

The note.

Christ had som prouision before hand giuen him by the collections of the faithfull, which was used both in his owne necessities, and bestowed vpon the poore.

The answer.

We learne therby the vse of mony, to serue both our owne necessitie, and the necessity of others that are poore, and in need and miserie. And we see the great abuse in the contrarie in the popish prelates, heaping vp great treasures together, and not spending them, but either riotously vpon voluptuousnesse, or els filthily to maintaine warres and troubles in the world.

The text.

In my fathers house there be manie mansions, if not, I Iohn. 14. 2. would haue told you.

The note.

These mansions signifie differences of glory in heauen. Hierom. libro. 2. aduer. Iouin.

The

The answer.

Howe differences of glozie in heauen can be drawen out of this, you your selues know not, therefore you rest vpon Saint Hieroms credit, being loath to cracke your owne: you might also haue added Augustine vpon this place, but I had rather seeke to be sure of a place there, than contend about difference and diuersitie of glozie there. The place is plaine, Christs meaning is euident, that there are roomes ynough in his fathers house for all that are his: whatsoeuer is added to this, is but the dreames of men.

The text.

John. 14. 15.

If you loue me keepe my commandements.

The note.

It is then possible both to loue Christ, and to keepe his commandements.

The answer.

To keepe is one thing, to fulfill by keeping is another thing. No man denieth that there are good endeouors in those that loue Christ, and that in some measure they obserue and keepe his commandements, namely, according to the measure of loue which they haue obtained. But the perfect and continuall abiding in all things commanded, to which condition do this and lue is annexed, that we say is not possible for vs in this vale of miserie. And so you do but deceiue men with doubtfulness of speech.

The text.

John. 14. 16.

I will aske my father, and he will giue you another paraclete, that he may abide with you for euer.

The note.

Paraclete by interpretation is either a comforter or an aduocate, and therefore to translate by any one of them onely, is perhaps to abridge the sense of this place.

The answer.

You would not willinglie haue anie part of the Scripture translated into English, and therfore no maruel though you seeke an excuse for not translating paraclete. Our translators haue translated it comforter, whereby howe the sense of this place is abridged, perhaps you would haue told vs if you could. But now hauing laid all your heads together, and finding nothing that carrieth any shew of truth, you come in with perhaps it may be abridged, perhaps no wise man will beleue you, but either such as be wilfully blind, or meere ly ignorant.

The

The text.

But the paraclete the holie Ghost, whom the Father will send in my name, he shall teach you all things, and suggest vnto you all things whatsoever I shall say to you. Iohn 14.26.

The note.

See the annotations vpon the 16. chapter, verse 12.

The answer.

We will see it, and answer it when we come to it.

The text.

Every branch in me not bearing fruit he will take it away. Iohn. 15.2.

The note.

Christ hath some branches in his bodie mysticall that be fruitlesse, therefore ill liners also may be members of Christ and the church.

The answer.

If you hold not this fast, your popes and their cardinals may be no members of Christ, nor of his church. For I suppose you your selues will not undertake to defend their liues. But hauing continued fruitlesse, you cannot denie but that their end is to be cast of, and so to be reprobates. You know it is one thing to be in name and outward account a Christian, it is another thing to be in deede and in the account of him that cannot be deceived. For according to that account, he that abideth in Christ is so far from continuing a wicked life, that he bringeth forth much fruit.

The text.

And euery one that beareth fruit, he will purge it, that it may bring more fruit. Iohn. 15.2.

The note.

Man may continually increase in iustice and sanctification so long as he liueth.

The answer.

It were not altogether vntimely to tell you of your subtile ioyning of iustice and sanctification, which you do, because your followers should not be able to discerne betwixt iustification and sanctification, which you continually confound, iustice being common to them both, but in sundrie respects. For if they did espie the difference, then confidence in inherent iustice, which you maintaine them in, would some banish away. And yet by experience all good Christians know, that God of his infinite goodnes doth make his saints from time to time more fruitfull, and more and more to abound in holines.

The text.

Iohn. 15. 3.

Now you are cleane for the word which I haue spoken to you.

The note.

Saint Augustine expoundeth it of the sacramentall word of baptisme, and not as heretikes do of preaching onely. Tract. 80. in Io.

The answer.

I pray you tell vs what heretikes they be that denie the sacraments to be annexed by God vnto his word, and that in this worke of our purging and making cleane? but you will neuer leaue your lieng. We do not so speake of preaching onely, that we exclude any helpe which God hath giuen vs besides. But you exclude the word when you tie grace to the outward worke of your vnpreaching priests. And you adde a number of helps of your owne, as salt, spittle, oile, creame, and such like trumperie, which God neuer appointed to his church, but the proud presumption of man hath brought in.

The text.

Iohn 15. 7.

If you abide in me and my words abide in you, you shall aske what thing soeuer you will, and it shall be done to you.

The note.

If a scismaticke pray neuer so much, he is not heard, bicause he remaineth not in the bodie of Christ.

The answer.

I conclude therefore that the prayers of papists are vnprofitable, bicause they haue cut themselves from the ancient catholike church of Christ, and therefore remaine not in his bodie.

The text.

Iohn. 15. 20.

If they haue persecuted me, you also will they persecute: if they haue kept my word, yours also will they keepe.

The note.

He foresheweth that many will not obey the churches words, and no maruell, bicause they contemned Christs owne precepts.

The answer.

Ierem. 7. 4.

As the Iewes cried the temple of the Lord, when they had conuerted it into a den of thieues, euen so crie you, The church, The church. But as then the prophets shewed to them by their manifold contempts of Gods comandements, that their words were lieng and counterfet words: euen so we shew that your church is the synagog of sathan and pzooue it, bicause she will be credited

credited both aboue the word of Christ, and contrary to the word of Christ.

The text.

Out of the synagogues they will cast you.

Iohn. 16. 2.

The note.

The heretikes translate, Excommunicate you. See what corruption this is, and the reason thereof. Annot. ca. 9. 22.

The answer.

If to excommunicate be to put men from their communion and fellowship in seruice, praier, and sacraments, then this casting out is excommunication, and so rightly translated. The cause that you in your annotations imagine, that is, to bring the churches excommunication into contempt is friuolous, and beareth no shew of truth, sith excommunication amongst vs is vled as a principall censure of our church. And you your selues cannot denie, but when hypocrites haue crept into authoritie, this censure is abused as you confesse, saieng, the excommunication of heretikes is ridiculous. And I pray you what made the rulers of the Jewes afraid of this casting out? Was it not bicause in common estimation they should be esteemed as none of Gods people, and what else is excommunication, but to make the excommunicate to be esteemed as ethnikes and publicans?

The text.

But when he, the spirit of truth, commeth, he shall teach you all truth.

Iohn. 16. 13.

The note.

If he shall teach all truth and that for euer (as before 14. 16.) how is it possible that the church can erre, or hath erred at anie time, or in any point?

The answer.

Whosoener followeth that truth which the spirit taught the Apostles, and swarneth not therefrom doth not erre. But with you the pope can not erre, the counsels cannot erre, the multitude of those whom you account the pastors of your church cannot erre. As though Christ by this promise had tied his spirit to the, which we denie, and you are not able to proue. Their errors are as manifest as the light, so grosse and palpable that they may be groped. You know that some of the greatest learned of your side, are diuinen to distinguish betwene the pope and a man, bicause as a man he may erre, as a pope he cannot.

Harding against the Apologie, 6. part. c. 5. diuision. 1.

Iohn 16.23.

The text.
Amen Amen I saie to you, if you aske the father any thing
in my name, he will giue it you.

Augustine

The note.

Vpon this the church concludeth all hir praiers, per Christum Dominum nostrum, euen those that be made to saints.

The answer.

Rom. 8.26.

Is Christ bound to you, must he needes be at your commandement, whither he will, or no? He promisetht indeed that if they aske the father any thing in his name, he will giue it. And can you constreine him to giue it, if we aske others? Can your fanisie be an assured warrant for it, or from whence else can you fetch any good ground for it? The commandement of Christ, the example of Christ, the doctrine of Christ, and the guiding, and direction of the holie Ghost, do leade vs to praye to none but to God. And what are you? Or what is your church, that we should beleue you against all these?

The text.

Iohn. 17.1.

These things spake Iesus, and lifting vp his eyes into heaven, he said, Father the houre is come, glorifie thy sonne, that thy sonne may glorifie thee.

The note.

The father glorifieth the sonne by raising him from death, exalting him up to his right hand, making all creatures to bowe downe at his name and giuing him all power and iudgement. The sonne againe glorifieth his father, by making his honor, which onely in a maner was in leaue before, now knowne to all nations.

The answer.

Augustine
epist. 57.

For the pope
can dispencc
against the new
and the old
Testament.

You papists spoile the sonne of all glorie, first in taking awaie from his glorified bodie, the nature of a bodie, and so making it no bodie, or nothing. Secondly in giuing that to others, for which he is aduanced to the right hand of his father. Thirdlie in setting the pope a mortall man aboue him, in power, and iudgement. You spoile the Father also of his glorie, by taking the key of knowledge from the multitude, and so (as much as in you lieth) reducing the knowledge of God againe to a vertie fewe.

The text.

Iohn 17.11.

Holie father, keepe them in thy name, whom thou hast giuen me: that they may be one, as also we.

The

The note.

His petition is specially to keepe the apostles and his church in vnitie and from schismes.

The answer,

It is verie true that Christ doth commend vnto his fathers protection, and defence, the vnitie of his church, and children.

The text.

And for them do I sanctifie my selfe: that they also may be sanctified in truth. Iohn 17.19.

The note.

To sanctifie himselfe is to sacrifice himselfe by dedicating his holie bodie and blood to his father, both vpon the crosse, and in his holy Sacrament.

The answer.

To sanctifie himselfe, is to separate, and seuer himselfe wholly to the vles of God his father: which dedication of himselfe was plainly, and evidently to be seene in his whole life, and in euery action thereof. Which in some sort may also be called a sacrifice, as also our reasonable seruice of God, is termed a sacrificing of our selues. But because the chiefe part of his priestly office in this life, was put in execution in his death, in his sacrifice vpon his crosse, therfore by way of excellencie, the chiefe point of our sanctifieng by him, is attributed to the then dedicating of himselfe to God, for vs. But what is this toward the prouing of the Sacrament, to be a sacrifice propitiatorie, which for that purpose you do crafftily, and closely couple with the sacrifice on the crosse.

Rom. 12.1.

Heb. 10. 10.

The text.

When Iesus had said these things he went forth with his disciples beyond the Torrent Cedron, where was a garden, into the which he entred and his disciples, &c. Iohn. 18.1.

The note.

The passion according to Saint Iohn is the Gospell at masse on good Fridaie. So the passion is read in holie weeke foure times; according to the foure Euangelists, as Saint Augustine also appointed in his church at Hippo. Ser. 144. de tempore.

The answer.

To what purpose is your reading of the Gospels, which verie selue, or none vnderstand? Is it not as good for a man to hold his peace, as to speake that which the hearers vnderstand not? Did Saint Augustine appoint at Hippo, the Gospels to be read in a language

language, which the people understood not: We may in truth much better alledge Saint Augustine for the custome of our church, which at the same time readeth the same Scriptures, in the native naturall language of the common people, and also teacheth and instructeth the people out of the said Scriptures, as Saint Augustine did, and you commonly do not.

The text.

Iohn. 18. 17.

The wench therefore that was portresse, said to Peter, Art not thou also of this mans disciples? He saith to her, I am not.

The note.

It is all one for a man to denie Christ, and that he is a disciple of Christ, or a Catholike, or a christian man, when he is demanded. Augustine tract. 113. in hom. Ioan. for so Peter heere denieth Christ, in denieng him selfe to be his disciple.

The answer.

We graunt, and we pray to God to giue vs strength, boldnes and courage to confesse him before men, whatsoeuer danger ensue of it. But heere you vse a peece of your accustomed fraud, in putting in the word Catholike, which Augustine hath not: which you did but to deceiue them withal, whom you haue vntruly persuaded, that there are none other Catholikes in the world but your selues.

The text.

Iohn. 18. 35.

Pilate answered, why am I a Iew? Thy nation and the chiefe priests haue deliuered thee vp to me: what hast thou done?

The note.

It pleased God that Christ, who was to die both for the Iewes and the Gentiles, should be betrayed by the one, and put to death by the other.

The answer.

Why doe yee not say that God did but permit and suffer it? If it were Gods good pleasure, that it should be so, how was not God the authour of it? Do you not see then by your owne confession, that God may be the authour of their fact, though not of the fault thereunto adioyned.

The text.

Iohn. 19. 14.

And it was the parasceue of the Pasche, about the sixt houre, and he said to the Iewes, loe your king.

The note.

He meaneth midday counting from sunne rising: for so doeth the Scripture

Scripture count of the houres of the daie. Matth. 20. Marke 15. Luk. 23. Iohn 4. Actes 23. and 10.

The answer.

Your accompt of the houres, as it is a matter of small moment, so is it easie: but we had rather haue heard some good reason, why you durst not giue vs the english heere of Parascene, and Walsche, but if anie had bene readie, I am perswaded we should haue had it aswell for this, as afore for Amen, amen. But till such time as you better discharge your selfe thereof, we shall still thinke that you would haue the scriptures so obscure and darke, that poore men might be fraied from studieng of them.

The text.

This title therefore manie of the Jewes did read: bicause the place was nigh to the citie: & it was written in Hebrue, in Greeke, and in Latine.

The note.

These three tongues being for other causes most famous before in all the world, are now also dedicated to God in the triumphant title of the crosse of Christ, and in them the holie Scriptures are more conveniently written, taught and preserued.

The answer.

I pray you shew vs by what reason you can collect this dedication out of this place, or that it is not as conuenient also to haue the scriptures in other tongues: it is strange, you go about what you can to discredit the scriptures written in those tongues. You would if you could abolish knowledge out of the world, and bicause you can not doe that, you labour to make the groundes of knowledge vncertaine, to the end that the onlie oracles accompted of in the world, may be the decrees of your holie father of Rome.

The text.

And his coat was without seame, wrought from the top throughout.

The note.

This coate without seame is a figure of the unitie of the church. Cyprian de unit. &c. and Euthimius & other write that our ladie made it.

The answer.

It is easie for men to deuise figures, but when they are deuised without ground or warrant, they are but mens fanics. Who made that coat is no more materiall then who made his other garments.

The

Iohn 19.25.

The text. And there stood beside the crosse of Iesus his mother, and his mothers sifter, Marie of Cleophas, and Marie Magdalene.

The note. The great love, faith, courage and compassion, and sorrowes that our Ladie had, who forsooke not the crosse, and her sifter, when so manie were fled from him, and his chiefe Apostles denied him.

The answer. So long as you do but attribute a truth to our ladie, and not adorne hir with that which appertaineth not to hir, you can not heape vp too manie praises vpon her.

Iohn 20.1.

The text. And the first day of the Sabaoth Marie Magdalene cometh earlie, when it was yet darke vnto the monument, & she saw the stone taken away from the monument,

The note. That is the first day of the weeke as some interpret it, taking sabaoth (as sometime it is) for a weeke. This is our Sunday, called dies dominica, because of the Lords resurrection. See the marginall annot. Luk. 24.1.

The answer. If you had not here brought a new interpretation, we should not haue seene that you excell also in varietie: if you had vouchsafed to haue told vs in plaine English that Sunday had bene called the Lords day, because of the Lords resurrection, we should haue thought you somewhat willing that the people should learne somewhat: but now that you tell vs but in Latine, we thinke that you can be content, that they that be blind, be blind still.

Iohn 20.11.

The text. But Marie stood at the monument without weeping.

The note. The Sepulchers of martyrs (saith Saint Hierome epist. 17.) we do honor euerie where, and putting their holie ashes to our eyes, if we may, we touch it also with our mouth: and be there some, that thinke the monument wherein our Lord was laide, is to be neglected, where the diuell and his angels as often as they are cast out of the possessed before the said monument, tremble and roare, as if they stood before the iudgement seat of Christ.

The answer. We will not strue with you for your author. For though women beare the name of that epistle, yet I thinke Hierome was

was their pen man. But we are not bound to beleue what S. Hierome speaketh, further then he proueth his speeches by the word. And we easilie beleue that the diuell might worke there strong illusions to deceiue, and to draw people into an admiration of such things, as God hath nowhere commended to them in his word.

The text.

He said therefore to them againe, peace be to you.

Iohn. 20. 26.

The note.

Though he gaue them his peace hard before, yet now entering into a new diuine action, to prepare their harts to grace, and attention, he blest them againe.

The answer.

Christ by repetition of his vsual blessing, or salutation, seeketh to make his Apostles being astonished, at his sodaine and maruellous comming amongst them to know, vnderstand, and be assured, who he is.

The text.

Iesus commeth to the doores being shut, and stood in the midst and said, peace be to you.

Iohn. 20. 26.

The note.

See the annotations on the 19. verse of this chapter.

The answer.

We haue seene scale stufte of it, and refer the answer to him that answereth your other annotations.

The text.

Bicause thou hast seene me Thomas, thou hast beleueed: blessed are they that haue not seene and haue beleueed.

Iohn. 20. 29.

The note.

They are more happie, that beleene without sensible argument or sight, then such as be induced by sense or reason to beleene.

The answer.

Bicause that sensible experience, which Thomas had of Christ, and by which he was induced to beleue the resurrection, was granted but to a few: therefore generally the happines of Christians doth consist in beleuing the testimonie of the word preached, without any farther sensible experiments. Yet notwithstanding in matters subiect to sense, we are nowhere commanded to beleue that to be chafe, which is chalke, neither that to be flesh, which our eyes tell vs to be bread.

Q

The

The text.

John. 21. 7.

Simon Peter when he heard that it is our Lord: girded his coat vnto him (for he was naked) & cast himselfe into the sea.

The note.

See in Saint Augustine tract. 122. In Io. the great mysterie here- of concerning the church, and in Saint Gregorie hom. 24. in Euang. and Saint Barnard lib. 2. cap. 8. de consi. Peters primacie here mystically signified.

The answer.

Hungrie dogs are glad of dirtie puddings. Our papists haue bene these 27. yeres seeking a needle in a bundle of haie, that is, they haue bene seeking the fathers to finde the bishop of Rome to be called the vniuersall bishop, or head of the vniuersal church, and cannot finde it. Therefore they hunt for other things in stead thereof, to bleare the eyes of the simple withall, and there is nothing so sillie, and simple, that they finde, but it must serue their turne. It hath been told them, that their reasons hold not, which they deduce from Peter, to the bishops of Rome. It hath bene tolde them also that primacie is one thing, and the supzremacie which they chalenge for the bishop of Rome is an other, being things verie far vnlike. And yet bicause they cannot finde better stuffe for their purpose they are still faine to finde themselves plaie with these. But let vs see your authorities. The mysteries which Saint Augustine gathereth out of this place, are taken out of the net, thzowen out of the right side, Chzists being on land, the number of the fish, taken, and such like, which he applieth to the church at the resurrection, and neither to the name, nor authoritie of Peter. Gregozie toucheth the same mysteries, and addeth onely this concerning Peter, that he drew the net to lande, bicause the church was committed to him. And that he drew the elect, to the stability of the shore, by preaching, writing, and myzacles. And then I pray what did Peter here, that the other apostles did not?

The text.

John. 21. 14.

This now the third time Iesus was manifested to his disciples, after he was risen from the dead.

The note.

Not the third apparition, but the third day of his apparition, for he appeared in the verie daie of his resurrection often, againe vpon Lowe Sunday, then this third time, and Saint Marke saieing, Last he appeared, cap. 16. 14. meaneth his last apparition the first daie.

The

The answer.

A note so true, and so necessarie collected vpon the place, so plaine for the capacite of the simple reader, as this, afoze will hardly be found, and with you is a verie rare birde.

The text.

So will I haue him to remaine til I come, what to thee? Fol- Iohn. 21. 22.
low thou me.

The note.

So readeth Saint Ambrose in Ps. 45. & serm. 20. in Ps. 118. Saint August. tract. 124. in Io. and most ancient copies and service bookes extant in Latin: other read, if I will, other if so I will, &c.

The answer.

Against the consent of all copies of the Græke, against the greatest number of ancient copies of your old translator, against the generall consent of the enterpretors, both Grecians, and Latinists, and especially against the manifest truth appearing in the circumstances of the text it selfe, you follow those copies, which you know to be corrupt, and al to vpholde a lie, and a fable. You enforce Augustine to giue you credit against his wil, knowing that that which you alledge, is but the fault of the printer, or writer, & not his minde. For his long doubtful disputation, whether John were dead, or no, doth plainly declare, that he read not as you haue set it downe. For then he would neuer haue made doubt of that which Christ so plainelie spake. And againe, how can your reading stand with that, which John saith after. Christ said not that he should not die.

The text.

But there are manie other things also which Iesus did: Iohn. 21. 25.
which if they were written in particular, neither the world it selfe I thinke were able to conteine those books, that should be written.

The note.

How few things are written of Christs actes, and doctrine in comparison of that which he did and spake? And yet the heretikes will needes haue all in Scripture, trusting not the Apostles owne preaching, or report of any thing that our master did or said, if it be not written.

The answer.

Now for vntowritten verities, I pray you for my learning shew me one of those heretikes, that hold that all that Christ said, and did, are written in the Scriptures. If you cannot do that, then

John 20.31.

you abuse your reader with a lie. We saie, that enough is written in the Scriptures to bring beleuers to life eternall, and so hath John written before vs. But it grieueth you that we giue not credit to a number of lies, which you obtrude to vs vnder the name of the apostles. If all that vnder their names you haue set out be true: how chance their canons, and constitutions are not better beleued, and obserued in your Romish church?

Actes of the Apostles.

The text.

Ac.1.1.

The first treatise I made of . al things (O Theophilus) which Iesus began to do and teach, &c.

The note.

Not al particularly (for the other Euangelists did write diuers things not touched by him) but all the principall and most necessarie things.

The answer.

That Luke did not write all things particularly, we know, but that he vnderstandeth by all, all the principall, and most necessarie things, that we can not grant. For the things which the Euangelist John wrote, and the other Euangelists omitted, were not in any respect of dignitie, or necessitie inferior to the other. Therefore we vnderstand by all, neither euerie particular act, and doctrine, neither all the principall, and most necessarie things, but the whole and complete storie of his life, beginning from his birth, and ending with his resurrection and ascension.

The text.

Ac.1.5.

For Iohn indeed baptized with water.

The note.

Iohns baptisme gaue not the holie Ghost.

The answer.

Neither yet the baptisme of any other priest, or minister.

The text.

Ac.1.5.

But you shall be . baptized with the holie Ghost after these fewe daies.

The note.

The abundant powring of the holy Ghost, vpon them, on Whit Sunday, he calleth baptisme.

The answer.

Giue to euerie man his due praise and commendation, and confesse that you borrowed this note from Master Beza vpon this place.

The

The text.

And when they were entred in, they went vp into an vpper Act. 1. 13.
chamber where abode . Peter, and Iohn, Iames, and Andrew,
Philip, and Thomas, Bartholomew, & Matthew, Iamēs of Al-
phæus and Simon Zelotes, and Iude of Iames.

The note.

*This visible companie was the true church of Christ, which he left,
and commanded to keepe together till the comming of the holie Ghost,
by him to be further informed and furnished to gaine all nations to the
same societie.*

The answer.

I pray you what companie of men vpon earth were euer in-
uisible? We will easilie confesse that the church vpon earth is al-
waies visible, as these were visible. They were but a few: they
kept close, & secret together for a time: the enemies of the church
knew not as yet of their assemblies: they did not glitter, nor shine
in the eyes of the world by anie worldlie authoritie or pompe:
finallie, here is no visibilitie, but such as doeth well agree to the
secret and hidden church of God.

The text.

All these were perseuering with one minde in praier with Act. 1. 14.
the . women, and Marie the mother of Iesus, & his brethren.

The note.

*The heretikes, some in the text, other in the margent translate wiues,
to wit, of the Apostles, most impudentlie, knowing in their consciences,
he meaneth the Maries, and other holie women that followed Christ, as
Luke 8. 2. 24. 10 See Beza and the English Bible 1579.*

The answer.

If you had not stirred vp the hatred of your blind followers a-
gainst vs, by the odious names of heretikes and impudent men,
the rest of your note had not bene worth a rush. First, denie if
you can that the Græke here doeth not as indifferentlie signifie
wiues as women, and then let vs consider which translation the
circumstances of the place fauour most. First, you can not denie,
but that manie of the Apostles, and also other beleeuers here
gathered with them were married men, & that they had special
care of auoiding whatsoeuer might bee offensive, or open the
mouth of the wicked to speake euill: which they had had great
ocasion of, if the Apostles & other beleeuers had left their owne
wiues, and liued in secret with other women. And againe, who
can

can thinke that the Apostles and a great manie of the other disciples had not beleeuing wiues? And if they had, what reason shuld moue vs to thinke that they were not more likelie to keepe their husbands companies, & to be at the first assemblies of the church of God then other women. If then the Greeke word may be so translated, and the circumstances of the text lead vs thereunto, why should you so crie out impudent, and heretikes.

The text.

Actes 1.22.

Therefore of these men that haue assembled with vs, all the time that our Lord Iesus went in and out amongst vs, beginning from the baptisme of Iohn, vntill the day that he was assumed from vs, there must one of these be made a witnes with vs of his resurrection.

The note.

No small mysterie, that the number of twelue Apostles must needs be made vp againe.

The answer.

You expresse not your mysterie, and therefore we leaue your note as we finde it.

The text.

Actes 2.14.

But Peter standing with the eleuen, lifted vp his voice and spake to them.

The note.

Peter the head of the rest, and now newlie replenished with all knowledge and fortitude, maketh the first sermon.

The answer.

If you did not with colour of words go about to beguile the ignorant, we would not stumble at your naming Peter the head of the rest, but now because vnder that terme you would haue men vnderstand that supremacie and superiortie which you challenge for the bishop of Rome, therefore it is not amisse to shew how vaine your collection is out of this place. Peter spake for him selfe & the rest, *Ergo* he is head of the rest. Master Recorder speaketh for my Lord Maior of London, and his brethren, *Ergo* master Recorder is aboue my Lord Maior and the bench. And where you say he maketh now his first sermon, except you meane the first after he receiued the gift of tongues, you are deceiued, for he both preached when Christ was vpon the earth, and after ward at the election of another, into the roome of Judas.

Matth. 10.6.

Actes 1.15.

The text.

Actes 2.27.

Because thou wilt not leaue my soule in hel, nor giue thy holie one to see corruption.

The

The note.

Who but an infidell (saith Saint Augustine) will denie Christ to haue descended into hell. Epist. 99. As his soule suffered no paines in hel, so neither did his bodie take anie corruption in the graue.

The answer.

And we also say the like, and teach the people the true meaning and sense of that article, as our Catechismes do sufficientlie for vs testifie. If anie hath seemed to denie it, it hath bene in that grosse and vntrue sense, which you papists take it in, in which sense Augustine beleued it not. For he disputing the matter to & fro, and setting downe diuerse opinions resolueth him selfe no way. But he flatlie reiecteth your popish opinion, that he went to the fathers which were in rest in Abrahams bosome, and vrgeth against it the losing of the sorowes of hell, mentioned in this present chapter. Then they that are loath to beleue they wote not what, must learne of Augustine to examine other mens opinions, & so by what authoritie they confirme their iudgements, and rest vpon that which they see hath good ground and warrant. As for hell in that sense that you take it in, is true that he suffered no paines there: though all of your side be not yet resolved what to vnderstand by hel in the Creed, nor whether he suffered there or no. But that this place of scripture hath no reference to that article, it is plaine and euident by the exposition of Peter immediately following, who can gather nothing to be prophesied in this text, but the short and quicke resurrection of the bodie of Christ out of the graue.

The text.

But Peter said to them, *do penance, and be euerie one of you baptized in the name of Iesus Christ for remission of your sinnes: and you shall receiue the gift of the holic Ghost.*

The note.

Not onely amendment of life, but penance also required before baptism in such as be of age, though not in that sort as afterward in the sacrament of penance. Augustine de fide & operibus, cap. 11. & ep. 108.

The answer.

Wherefore do you cite Augustine? To proue a sacrament of penance. Heauen sacraments were vnknownen in his daies. I pray you what penance did Peter inioine these men? tell if you can: For sooth not such as afterward was wont to be inioined in the sacrament of penance. I beleue you. But if there were then

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a sacrament of penance instituted, how excuse you Peter for in-
joining penance not according thereto? And if there were no such
sacrament, then tell vs in good earnest when it began, & who had
authoritie to appoint it, and whence he had that authoritie? Hane
they bene better replenished with the spirit of God since, than
Peter was? Thus you see the rat perisheth by hir owne bewrai-
eng of hir selfe. And least your ignorant readers should conceiue
that saint Augustine whom you alledge doth speake in those pla-
ces of the sacrament of penance, they are to be admonished, that
if they be able to view the places themselues, they shall be sure
to find there no such thing.

The text.

Acts. 2. 41.

They therefore that receiued his word were baptized, and
there were added in that day about a three thousand soules.

The note.

*Three thousand were conuerted at the first sermon, and they were
put to the other visible companie and church.*

The answer.

John. 20. 19.
Acts. 1. 15.

Under the name of visible lurketh poison. For thereby you
would perswade yours, that the church of Christ could neuer lie
in corners hidden, and known to few or none but themselves.
Which doctrine of yours if it were true, would exclude the Apo-
stles after the resurrection being in a house with the doore fast
shut to them, and the congregation of beleeuers gathered secretly
together, and keeping closely in a chamber from being the church
of God. Your champion Stapleton, who for his writing of all
English papists hath deserued most praise, is driuen of force to
confesse the hidden and secret church, but that he will haue to en-
dure but a while, wherby he supposeth he hath salued the matter.
But that little while is sufficient to ouerthrow all your reasons
for perpetuall visibilitie in that sense which you take it.

Stapleton de
latente Eccle-
sia, capite. 2.

The text.

Acts. 2. 42.

And they were perseuering in the doctrine of the Apostles,
and in the communication of a breaking of bread and prayers.

The note.

*This was the blessed sacrament, which the Apostles daily ministred
to the Christians at the least in one kind. See chap. 20. 7.*

The answer.

And why say you at the least in one kind? Was it euer heard of
in the world that the sacrament was minist. ed in lesse than one
kind?

kind: But you would haue said if you durst for shame, that they ministred but in one kind. And then if you had had any fathers that fanozed that exposition, we should also haue heard of them. But your doctrine of concomitance, the groundwozke of your halfe communion was then not hatched in hell. The fathers were utterly ignozant of it.

The text.

And Peter and Iohn went vp into the temple at the ninth hower of praier. Acts. 3. 1.

The note.

This maketh for distinction of canonicall howers and dinerstie of appointed times to pray in. See annot. cap. 10. 9.

The answer.

Let people pray in the language which they vnderstand, to him, to whom they are commanded to offer vp their praiers in faith, according to his will, and then times appointed for praier may haue their right and true vse.

The text.

And in the faith of his name, this man whom you see and know, his name hath strengthened: and the faith which is by him, hath giuen this perfect health in the sight of you all. Acts. 3. 16.

The note.

This faith was not the faith of the lame man (for he looked onely for almes) nor a speciall faith of the Apostles owne saluation: but the whole beleefe of Christian religion.

The answer.

How proue you that this was not the faith of the lame man: Forsooth he looked for nothing but almes. At the first he did not. What then? Nay he looked not for almes when they had told him that they had neither gold nor siluer to giue. But as he cast away the expectation of almes, so did he greedily imbrace the gift of health, offered him in the name of Iesus Christ. And this is the faith which Peter heere speaketh of. If Peters hearers had so vnderstood the matter as you take it, they might haue concluded, that they needed not beleue: other mens faith might make them safe, as it did this man. How happened it that the lame man of Lystra needed his owne faith to be saued or healed: Was not Pauls faith as good as Peters, if a man might be healed by another mans faith without his owne? The residue of your note is a riddle. For what is Christian religion: Is it not the imbracing

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ring of the promises of saluation by faith? And then how is that distinguished from the faith or beleuing of a mans owne saluation? But because you papists want the comfortable assurance of Christians, therefore you deuise a new kind of faith to flatter your selues withall, void of that comfort and assurance.

The text.

Acts. 3. 21.

Whom the heauens truly must receiue vntill the times of the restitution of all things, which God spake by the mouth of his holie prophets from the beginning of the world.

The note.

Some heretikes fouly corrupt this place thus: Who must be contained in heauen, of purpose (as they protest) to hold Christ in heauen from the blessed sacrament, Beza. As though his presence there drew him out of heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

The answer.

This bable hath bene sufficiently plated withal already. The Greeke being the meane verbe is indifferent to be translated actively or passively. The sense in both translations resteth one and the same. Bating Martinus made this quarrell stale, and the learned and reuerend master doctor Fulke hath cleared it. I pray you shew vs thus much fauour as to giue vs one sentence of a doctor for five hundred yeeres after Christ, that telleth and teacheth vs in plaine words that Christs bodie may be in manie places, and that he is bodily in the sacrament.

The text.

Acts. 4. 7.

And many of them that heard the word, beleued: and the number of the men was made five thousand.

The note.

Heere againe we see the proceeding and increase of the church visibly.

The answer.

Where we see the church of God may proceed and increase without a bishop of Rome, and without his college of cardinals, in which the visibilitie of your church consisteth.

The text.

Acts. 4. 10.

Be it knowen to all you, and to all the people of Israel, that in the name of Iesus Christ of Nazareth, whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole.

The

The note.
The name of Iesus, See annot. Phil. 1. 10.

The answer.

Seeing you have not exprest your popish meaning here, you shall be answered there.

The text.

And seeing Peters constancie and Iohns understanding that they were men vnlettered, and of the vulgar sort, they marvelled, and they knew them that they had been with Iesus. Acts. 4. 13.

The note.

The Apostles constancie and wisdom after the coming of the holy Ghost, being but idiots, that is, simple, vnlettered, and timorous before.

The answer.

The wonderfull change and alteration that sensibly appeared in the Apostles, did plainly and euidently set forth to vs that saluation by Christ now preached, was set out mightily not by the perswasorie words of mans wisdom, but by the might, power, and miraculous working of God.

The text.

But Peter and Iohn answering, said to them, if it be iust in the sight of God, to heare you rather than God, iudge ye. Acts. 4. 19.

The note.

Their constancie and courage after their confirmation, being so weak before. And if any magistrate command against God, that is to say, forbid catholike Christian men to preach of Iesus Christ, this same must be their answer, though they be whipped and killed for their labour. See cap. 5. 29.

The answer.

The constancie and courage and wise answer of the Apostles is set out for the learning and encouragement of Christians of all ages and times. But sedition, rebellion, treason, murdering of princes, procuring of foraine inuasions, and such like, in which your constancie and courage consisteth, I pray you of whom have you learned them?

The text.

For there assembled indeed in this citie against thy holie child Iesus whom thou hast annointed, Herod and Pontius Pilate, with the Gentils and people of Israel, to do what thy hand and thy counsell decreed to be done. Acts. 4. 27.

The note.

Christ's death as needfull for mans redemption was of Gods determination,

nation, but as of the malice of the Jewes: it was not his act otherwise than by permission.

The answer.

By a blind distinction void of all reason, you will set the holie Ghost to schoule, to learne of you to speake. Herod, Pontius Pilate, the Gentiles, and the people of Israel assembled to do what Gods hand, and counsell had decreed to be done. It is plaine that they, and all the diuels in hell, by their malice could execute nothing, but the good wil, and pleasure of God, to the great comfort of the godlie. So though God be not the authoz of the malice of men, yet he can vse it, to bring to passe his will, to his praise, honor, and glozie.

The text.

Act. 4. 34.

For as manie as were owners of lands or houses, sold and brought the prices of those things which they sold, and laied it before the feete of the Apostles.

The note.

Note the ardent charitie, and contempt of worldly things in the first Christians: who did not onely giue great almes, but sold all their lands, as bestowen on the Apostles, and the rest, that were in necessitie, according to Christs counsell, Math. 23. 21. Note also the great honor and credit giuen to the Apostles, in that the Christian men put all the goods, and possessions they had to their disposition.

The answer.

The time was such, as wherein an expectation was, that Ierusalem should by the iust iudgement of God be destroyed, which ere long followed, and therfore it had bene vaine to retaine their possessions, the present necessity of the multitude of beleuers, which were poore, being not otherwise able to be supplied, by the abouondance of the rich, which were but few, so that this example neither fauoureth wilfull pouertie, nor Anabaptistieall communitie. The deserued credit, and honor of the Apostles, is an example to the ministers of the word, to walke so carefully and vpriightly in their calling, as that they may gain the like amongst the people committed to their charge.

The text.

Act. 5. 11.

And there fell great feare in the whole church, and vpon all that heard these things.

The note.

Hereupon rose great reuerence, awe, and feare of the vulgar Christians

stians toward the holie Apostles, for an example to all Christian people, how to behaue themselves toward their bishops and priests.

The answer.

Pay rather toward their God, who so seuerely punisheth dissembling, lieng, and hypocriticall dealing, as we see in this example of Ananias, and Sapphira.

The text.

So that they did bring forth the sicke into the streets, and laid them in bed and couches, that when Peter came : his shadow at the least might ouer shadow any of them, and they all might be deliuered of their infirmities. Act. 5. 15.

The note.

Peters shadow.

The answer.

If you conclude hereof the lieng myzacles that you attribute to relikes, frame your reason we will shape you an answers.

The text.

But an angell of our Lord by night opening the gates of the prison, and leading them forth, said. Act. 5. 19.

The note.

An angell leadeth them out of prison.

The answer.

Here we see, when God will haue his Gospell published, the power, and might of man can not suppress it, prisons, and keepers be not strong enough, to keepe in hold the ministers thereof. And therefore your forcible attempts are but in vaine.

The text.

For if this counsell or worke be of men, it wil be dissolued: But if it be : of God you are not able to dissolue them, least perhaps yee be found to resist God also. Act. 5. 39.

The note.

Time and euident successe of Christs church and religion, prooue it to be of God: no violence of the Iewes, no persecution of the heathen princes, no indenuour of domesticall aduersaries, heretikes, schismatikes, or ill liuers, preuailing against it. As on the other side manie attempts haue been made by Arrius, Macedonius, Nestorius, Luther and the like who thought themselves some bodie: but after they had plaied their parts a while, their memorie is buried, or liueth onely in malediction and infamie, and their scholers come to naught. Therefore let no Catholike man be scandalized that this heresie holdeth vp for a time. For the Arrians
and

and some other florished much longer than these, and were better supported by princes and learning, and yet had an end.

The answer.

Time, and euident successe make as much for Turkish religion, as for poperie, for their continuance haue beene much alike. But we know that whatsoeuer is of God, that men can not dissolue. Hell gates cannot preuaile against the church of God. Experience hath taught, and the attempts of enemies of all sorts frustrated sheweth, that it is a vaine thing to assaile the people of God. Of all other heretikes, the papists haue beene, and are the most dangerous enemies of the church, which notwithstanding hath at all times beene miraculousely vpholden by the almightie power of God, even then, when the might, power, princes, and authoritie of the world were against it. And we do not doubt, but as popery by the truth of God hath already receiued a great wound, so it shall when his good will and pleasure is be killed, destroyed, and take an end. Leave therefore your kicking against the pricke.

The text.

Act. 6.3.

Consider therefore brethren seauen men of you of good testimonie, full of the holie Ghost and wisdom, whom we may appoint ouer this busines.

The note.

The election of the seauen first deacons.

The answer.

With whom, and your deacons there is almost nothing common but the bare name.

The text.

Act. 6.7.

And the word of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly, a great multitude also of the priests obeyed the faith.

The note.

Now also the priests and they of greater knowledge, and estimation began to beleene.

The answer.

That the priests beleued we see, if it necessarily follow that they were of great knowledge, and estimation, then they were unlike your ignorant sir Johns, of which sort ten for one of the priests of your church were. But I thinke the time and common condition of the leuiticall priests then considered, that it is likely enough,

enough, that most of these were men of small knowledge and estimation. And this the rather confirmeth me in that opinion, that we do not read of any one of these priests here mentioned, to be converted, that proved a famous teacher in that first church, which could not have bene, if many of them had bene of great knowledge and estimation.

The text.

And all that sat in the councell beholding him, saw his face as it were the face of an angell. A.C. 6.15.

The note.

Such is the face of all constant and cheerefull Martyrs, to their persecutors, and iudges.

The answer.

Then burne your Martyrolog, for in the traitors that have bene executed in England, there hath not appeared any cheerefull face, as I have bene credibly aduertised by them that have bene present at their deaths.

The text.

And they were translated into Sichem, and were laid in the sepulchre, that Abraham bought for a price of siluer of the sonnes of Hamor, the sonne of Sichem. A.C. 7.16.

The note.

Translation of saints bodies agreeable to nature, and scripture. And the desire to be buried in one place more then in another, which the holie patriarches also had. Gen. 49.29. 50.24. Hebr. 11.22. hath sometime great causes. Augustine de cura pro mortuis cap. 1. & ult.

The answer.

The translation of the bodies of the patriarches, being in them commanding it, and in others executing it, a plaine and euident testimonie of their faith in the promises of God, for the inheritance of the lande of Canaan, is no warrant for you to rake the dyre childzen, and saints of God out of their graues, and for lucre and conuetousnes, to abuse the world with their bones; whereas to rest in their sepulchres, is more agreeable to nature and Scriptures. Saint Augustine speaketh not of translation of bodies, but of the desire, that men had for themselves, or their friends to be buried by this or that martyr, and holie man, which he thinketh a very good motion. But the reasons wherby he seeketh to proue it, to be good, are frivolous, and the obiection, which Paulinus brought out of Paul to the contrarie, standeth firme and vntaken away.

The

Act. 7.35.

The text.

This Moyses, whom they denied, saing, who hath appointed thee prince and captaine? him God sent prince and redeemer with the hand of the angell that appeered to him in the bush.

The note.

Christ is our redeemer, and yet Moyses is here called a redeemer, so Christ is our mediator and aduocate, and yet we may haue saints our inferiour mediators and aduocates also, See Annot. 1. Io. 2. 1.

The answer.

You would faine finde some what to excuse, and hide your intolerable sacriledge, and robbing Christ of his hono^r. Moyses is called a redeemer in two respects: One in that he was a figure of Christ, and bare therefore the name of him, whom he figured. Secondly bicause he was Gods minister, and instrument raised to redeeme, and deliuer the people of Israell from the seruitude of Pharao, and thraldome of Egypt. What is this to those that neither are figures of Christ, neither yet haue deliuered vs from any tempo^rall bondage? But if you could, you would leaue Christ nothing p^{ro}per o^r peculial^e to himsel^fe. Your annotation shall elsewhere be considered of.

Act. 7.42.

The text.

And God turned, and deliuered them vp to serue the host of heauen, &c.

The note.

For a iust punishment of their former offences God gaue them p^{ro} to worke what wickednes they would themselues, as it is said of the Gentiles, Rom. 1.

The answer.

If neither Jew, no^r Gentile, in abominable filthines haue surpassed o^r exceeded your holie fathers of Rome, especially in those things against nature, which euerie honest care can not abide to heare once named, then it is manifest that God also hath giuen them ouer also into reprobate minds. You know who hath set out a booke in praise and commendation of Sodomitrie, is it not an argument, that where that is suffered they are past all shame?

The text.

Act. 7.45.

Which our fathers with Iesus receiuing, brought it also into the possession of the Gentils, which God expelled from the face of our fathers till in the daies of Dauid.

The

The note.

This is Iosue, so called in Greeke in type of our Saviour.

The answer.

And was Iosue a tipe, and Moyses none? You might as well by this example communicate the name of a saviour to Saints, as afoze the name of a redeemer, sith in respect of sauing and redeeming from sinnes, they are both proper & peculiar to Christ.

The text.

But he being full of the holie Ghost, looking stedfastlie into heauen, saw the glorie of God, and Iesus standing on the right hand of God. Actes. 7. 55.

The note.

The comfort of all martyrs.

The answer.

And of all other true faithful men. Wherefore we pray to God most hartlie to graunt vs, that casting of all things that hang heauilie on vs, we may haue our eies onlie fixed on the glorie that is set before vs. The text.

And falling on his knees, he cryed with a loud voice, saying, Lord, laie not this sinne vnto them. Actes 7. 60.

The note.

Eusebius Emisenus saith when he praieth for his persecutors, he promiset to his worshippers his manifest intercession and suffrages, in homilia S. Stephani. And Saint Augustine, Si Stephanus non sic orasset ecclesia Paulum non haberet. ser. 1. de Stephano.

The answer.

Euerie one saith that it is a very foolish collection, to gather a promise of intercession to his worshippers out of this prater for his persecuters, and therefore it is not the authoritie of Eusebius Emisenus that can moue vs, except he bring better reason with him. But you would haue your ignorant followers to thinke that Saint Augustine helpeth you in this case, and therefore you haue set him downe in latine, that they might not espie that his words make nothing to your purpose: for who euer moued doubt whether Saint Steuens prater did obtaine at the hand of God, mercie for some of his persecuters, or els the conuersion of the Apostle Paul, but what maketh that for the intercession of saints, when they are dead and gone?

The text.

They therefore that were dispersed, passed thorow euangelizing the word. Actes 8. 4.

The note.

This persecution wrought much good, being an occasion that the dispersed preached Christ in diuers countries where they came.

The answer.

Rom. 8.28.

God turneth all things to good to them that loue him, and your persecutions also haue had the like effect of spreading the Gospel, which though you see, and can not but confesse, yet you furiously stil rage against God, and stirre vp what princes you can, to persecute the Gospel and the professors thereof.

The text.

Actes 8.14.

And when the Apostles who were in Hierusalem, had heard that Samaria had receiued the word of God, they sent to them Peter and Iohn.

The note.

Sapè sibi socium petens facit esse Iohannem, Ecclesia quia virgo placet. Arator apud Bedam in Act.

The answer.

How chaunce you set not downe your note in English, did you meane that no bodie should know it, but such as could vnderstand latine? If the ministerie of married men had not bene as wel accepted, and liked of the church then, as the ministerie of others, neither would Philips dealing at Samaria bene so well allowed of as it was, neither yet had saint Peter bene a meete messenger to haue bene sent about that businesse. But Iohn was liked of bicause he was a virgin, it well appeareth that neither Philip nor Peter were disliked, bicause they were married. But I praie you tell me, what church now may be so bold, as to send the Pope on their errand, or about their businesse? Either the Church then had greater authoritie then now, and Peter lesse then his supposed successors haue now, or els the Popes now are prouder, and take moze vpon them then hee did.

The text.

Actes 8.27.

And behold, a man of Æthiopia, an eunuche of great authoritie vnder Candace the Queene of the Æthiopians, who was ouer all her treasures, was come to Hierusalem to adore.

The note.

Note that this Ethiopian came to Hierusalem to adore, that is, on pilgrimage. Wherebie we may learne that it is an acceptable acte of religion, to go from home to places of greater deuotion and sanctification.

The answer.

All that euer were Iewes bozne or Iewes by conuersion, were bound

bound by the law of God to offer their sacrifices at Ierusalē, & at certaine times in person to appeere there before him. Now if you cau shew any of your places of pilgrimage so by God him selfe chosen & sanctified for that purpose, than we yeld to you: Other- wise your reason holdeth not, as being drawen from worship commanded by God to will worship, that is, worship deuised by men.

Deut. 16. 16.

The text.

And he said, Trowest thou that thou vnderstandest the things which thou readest? Who said, And how can I, vnles some man shew me?

Acts. 17. 31.

The note.

The scriptures are so written, that they cannot be vnderstood without an interpreter, as easie as our protestants make them. See S. Hierom Epistola ad Paulinum de omnibus diuina historia libris, set in the beginning of Latin bibles.

The answer.

How easie do protestants make them? Do they not take continuall paines to interpret the scriptures to the people? They are hard, but not all. That it was not the custome of the church and people of God, to fray men from them bicause of the hardnes of them (which is the controuersie betwixt you and vs) appeereth in that the eunuch read euen those scriptures, which he vnderstood not. And that God blesseth such endeouors of humble harted Chzistians appeereth also, in that God sent him an interpreter of that which he vnderstood not. And what can you gather out of Ierom to the contrarie of this?

The text.

And falling on the ground, he heard a voice saieng to him, Saul, Saul, why persecutest thou me?

Acts. 9. 4.

The note.

The heretikes that conclude Christ so in beauen, that he can be no where else till the day of iudgement, shall hardly resolue a man that would know, where Christ was when he appeered heere in the way, and spake these words to Saul.

The answer.

We answer shortly and plainly (as difficult a matter as you make of it) that his bodie was then in heauen when his maiestie appeared, and his voice was heard vpon earth. What can you oppose to this?

Acts. 9. 18.

The text.

And forthwith there fell from his eyes as it were scales, and he receiued sight, and rising he was baptized.

The note.

Paul also himselfe, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the sacraments, and to be ioined to the church. *Augustine in doctrina Christiana in proemio.*

The answer.

You needed much a doctor for this, which euery man confesseth, and no man denieth. But it is euident, that you hunt for nothing but bainglorious estimation.

The text.

Acts. 9. 31.

The church truly through all Iewrie and Galile, and Samaria had peace, and was edified, walking in the feare of our Lord, and was replenished with the consolation of the holie Ghost.

The note.

The church visibly proceedeth still with much comfort, and manifold increase euen by persecution.

The answer.

God in the midst of persecution sendeth sometimes peate and rest to his, as he hath done to his church of England, to your great grieve (whose rage and furie God hath bridled) and to their singular comfort.

The text.

Acts. 9. 36.

This woman was full of good works, and almes deedes which she did.

The note.

Behold good works and almes deeds, and the force thereof reaching to the next life.

The answer.

Though this note be but sorry collected out of this place, yet we confesse, that the dead resting from their labors, their works follow them, and yet you neuer the nigher to the prouing of your merits.

The text.

Acts. 9. 39.

And Peter rising vp came with them, and when he was come they brought him vp into the vpper chamber: and all the widows stood about him weeping, and shewing him the cotes and garments which Dorcas made them.

The note.

The prayers of our almes folke and beades men may do vs great good
euen

euē after our departure. For if they procured hir temporall life, how much more may they helpe vs to Gods mercie, and to release of punishment in purgatorie?

The answer.

You delight your selues with fond and foolish kinds of reasoning. I pray you shew me some rule for the consequence of your reason: Prayers of the liuing haue sometimes obtained restitution to life of some newly dead: ergo they may procure release of punishment after death. Your antecedent is confirmed by manifest examples, the consequent is grounded and resteth onely vpon your meer imagination, and hath not so much as a color of truth.

The text.

And a voice came to him againe the second time, That which God hath purified do not thou call common. Acts. 10. 15.

The note.

Heere God first vttered to Peter that the time was come to preach also to the Gentils, and to conuerse with them for their saluation no lesse than with the Iewes, with full freedome to eate all meats, without respect of the prohibition of certaine made in the old law.

The answer.

Heere we see that we know but in part, and that euerie man hath but his measure in gifts, therefore it is but a vaine brag of papists, that all knowledge resteth in the popes brest, except they can proue the pope now to haue more knowledge than Peter then had.

The text.

And Cornelius said, Foure daies since vntill this houre, I was praying the ninth houre in my house. Acts. 10. 30.

The note.

At the time of praier speciallie God sendeth comfortable visitations.

The answer.

So that God be prayed to and not others: so mens petitions be grounded vpon Gods promises, and so made in faith: so mens mindes in praier be not wandring, and caried away with bythoughtes: and so they be earnest, and importunate and giue not ouer soorthwith: God doeth not onlie graunt them the comforts they pray for, but also often pitieth their ignorance in asking, and graunteth that which they could not aske: as heere to Cornelius, the knowledge of our Saniour by the ministerie of Peter.

The text.

And behold, a man stood before me in white apparel, and said, Acts 10. 31.

said, Cornelius, thy praier is heard, and thy almes deeds are in memorie in the sight of God.

The note.

Note these apparitions and visions to Saint Peter, Cornelius and others in the Scriptures verie often, against the incredulitie of our heretiks, that will beleene neither vision nor miracle not expressed in scripture: these being beleened of Christian men euen before they were written.

The answer.

Miracles crediblie reported at anie time, so they tend to the glorie of God, and confirmation of his truth, deliuered to vs in his word, we easilie admit. But others that bring with them no profit, or uphold and giue credit to falsehood and vnt ruth, of which sort all, or in a maner all the miracles of the popish church are, we holde either for lies deuised by your selues, or for illusions of Satan.

The text.

Acts. 10. 35.

But in euerie nation, he that feareth him, and worketh iustice is acceptable to him.

The note.

Not such as beleene onlie, but such as feare God and worke iustice, are acceptable to him.

The answer.

Hebr. 11. 6.

Woe there (I pray you) anie infidels that worke righteousness, if there be, then what is become of that, without faith it is impossible to please God? If none can haue good works that hath not faith, than whie also on the contrarie part doe ye not graunt, that none can haue a true and a liuelie faith, but (as time and occasion serueth) he must shew it forth by the fruits and effects thereof? Your reason from doing to being alone followeth not, except you will say that the tongue speaketh not alone, because it is not alone in the head, but I am wearie with oft answering this fond cauil.

The text.

Acts. 11. 18.

Hauiing heard these things, they held their peace, and glorified God, saying, God then to the Gentiles also hath giuen repentance vnto life.

The note.

Good Christians heare and obey gladlie such truthes as be opened vnto them from God by their chiefe pastors, by vision, reuelation, or otherwise.

The

The answer.

Here are verie manie things to be noted, which you are very loath to see, bicause they shake diuerse and principall pillars of your religion. First, the church might and did call Peter to an account of his doings and doctrine: How then hath the Pope that prerogative that he may not be called in question for any thing? Secondly, the multitude of the visible church do (notwithstanding the promise of the holie Ghost) erre in a matter of so great importance, as concerneth the saluation of the Gentiles: what prerogative hath the church gotten since, that the multitude thereof may not sometime in some matters erre? Thirdly, the whole church espieth their fault, and yeldeth to the truth at the teaching and instruction of one. But with you consent of multitude must preuaile, howsoever truth stand.

The text.

Whom when he had apprehended, he cast into prison, deli- Acts. 12. 4.
uering him to fower quaternions of soldiers to be kept.

The note.

As Peters person was more notorious than others, and therefore better garded than other for feare he should escape: so Gods providence in preserving and deliuering him for the longer gouernment of his church, is very marvellous.

The answer.

We will not reason the matter how notorious the person of Peter was. It is manifest that as yet he had not bene at Rome, neither was possessed of a triple crowne. But this comfort we reape out of this place, that (bicause the arme of God is not shotten, nor his power lessened: he watcheth ouer his still, he sleepeeth not by day, nor slumbereth by night) therefore he will deliuer his as maruellously still from the crueltie of the pope and his adherents.

The text.

And considering, he came to the house of Marie the mother of Iohn, who was surnamed Marke, where many were gathered and praieng. Acts. 12. 12.

The note.

It is much for the praise of these good Christians, that the assemblie to Gods seruice and praier was kept in their houses in the time of persecution, and that the Apostle came thither straight out of prison, as his first refuge. As now Christian people do much to their commendation in places where heresie doth raigne.

The

The answer.

God increase the number of such Christians, and grant them comfort and defence against all crueltie and rage of unmercifull papists.

The text.

Acts. 12. 17.

And going forth he went into another place.

The note.

Though God had so miraculously deliuered him, yet he would not tempt God by tarieng among his persecutors, but according to Christs commandement fled for a time.

The answer.

Why do you not tell vs whether he fled? If he went to Rome and became bishop there, then belike he was bishop there afore he was bishop of Antioch, which is contrarie to the report of your stozies. And he hied him maruellous fast, that was so quickly at Jerusalem againe. But to let passe that fable, which carieth no shew of truth, Peter did not set men a worke to kill and murder Herod, for the iniurie offered him, but committed vengeance to him to whom it belonged. Of whom then learned the pope and his adherents to set men a work to murder the Lords annointed, and to giue the murderers absolution afore hand.

As appeereth in the report of the death of doctor Parrie.

The text.

Acts. 12. 23.

And forthwith an Angel of the Lord strooke him, because he had not giuen the honor to God: and being consumed of woorms he gaue vp the ghost.

The note.

Princes that take delight in the flatterie and praises of the people so much that they forget themselves to be men, and to giue the honor to God, may be warned by this example.

The answer.

The example is terrible, and hath preuailed with many princes and great estates, who heerby haue been admonished to learne to know themselves. But the man of sinne, the child of perdition, the bishop of Rome I meane, whom you his flatterers and clawbacks aduance aboue all that is called god, and who most proudly taketh upon him that which was neuer granted to mortall man, nothing can make him afraid.

The text.

Acts. 13. 46.

To you it behoueth vs first to speake the word of God, but
because

bicause ⁊ you repell it, and iudge your selues vnwoorthie of eternall life : behold we turne ynto the Gentils.

The note.

The Iewes of their owne free will repellling the truth are vnwoorthie of Christ, and woorthily forsaken. And the Gentils though they beleened specially by Gods grace and preordination, yet they beleene also by their owne free will, which standeth well with Gods providence.

The answer.

That the Iewes repelled the grace of God offered them, and would none of it, we manifestly see. That the Gentils beleued also by Gods grace and preordination, that is also evident by the text it selfe. For there beleued as many as were preordinate to life euerlasting. But that they beleue by their free will also, is your addition without any warrant, bicause you cannot abide that faith should be the mere gift and liberalitie of God.

The text.

Howbeit, he left not himselfe without ⁊ testimonie, being beneficiall from heauen, giuing raines and fruitful seasons, filling our harts with food and gladnes. Acts. 14. 16.

The note.

The heathen might by the daily benefits of God haue known him at the least to be their creator, and onely Lord, though the mysterie of our redemption were not opened to them.

The answer.

All nations haue so much knowledge offered them in the treasures and things which they see, and are subiect to sense, as to make their damnation iust, and themselves void of excuse for ignorance. Rom. 1. 20.

The text.

And when ⁊ they had ordained to them priests in euerie church, and had praied with fastings, they commended them to our Lord in whom they beleued. Acts. 14. 22.

The note.

We see by this first that S. Paul and Barnabas were bishops, hauing heere authoritie to giue holie orders. secondly that there was euen then a difference betwixt bishops and priests, though the name in the primitive church was often used indifferently. lastly, that alwaies fasting and praieing were preparatiues to the giuing of holy orders.

The answer.

We cannot see by this that Paul and Barnabas were bishops, but

but that the Apostles at the first planting of the churches had authoritie to order them, and to appoint bishops and pastors to them. Neither do we find heere any mention at all of sacrificing priests, much lesse any difference betwene bishops, and elders that labour in the word, whom we also call priests. Your last observation that in this example fasting and prayer is commended to vs in the election, choise, and appointing of pastors to particular congregations, is true.

The text.

Acts. 15. 4.

And when they were come to Hierusalem they were received of the church and of the Apostles, and Ancients declaring whatsoever God had done with them.

The note.

Ancients heere and often in this chapter, are the same that priests vers. 2. as Saint Hierom taketh it also, 1. Peter 5. and the Greeke approoueth, being alwaies one. *ἐπισκοποι*, priests, Hierom in 1. ad Tit. & 4. ad Galatas.

The answer.

For the name of priests, so your sacrificers thereby be not understood, we stand indifferent. But what reason can you shew, why in English you stie the word Elders, and translate it Ancients.

The text.

Acts. 15. 7.

And when there was made a great disputation, Peter rising vp said to them.

The note.

See the annotation verse 28. towards the end.

The answer.

Your annotation shall be answered with the rest.

The text.

Acts. 15. 9.

And God which knoweth the harts, gaue testimonie, giuing vnto them the holie Ghost as well as to vs, and hath put no difference betwene vs & them by faith purifieng their harts.

The note.

By that faith that worketh by charitie, for a dead faith cannot purifie the hart of man, See chap. 16. 31.

The answer.

Who doubteth of this. But here is a secret confession by force of truth, of your manifold cauilling in these notes, in separating those things from a true lively iustifieng faith which can not be sundered

sundered from it. For if here you vnderstande that faith which woorketh by charitie, why do you not so to, when we speak of iustificati-
on by faith?

The text.

Then it pleased the apostles and ancients with the whole church, to choose men out of them, and to send to Antioch, with Paule Barnabas, Iudas, who was surnamed Barnabas and Silas, cheefe men amongst the brethren, writing by their hands. Act. 15. 22.

The note.

Other latin copies and the Greeke read thus, writing by their hand an epistle containing these things.

The answer.

Whether it be expressly added, or no, the sence is one, seeing their epistle followeth *verbatim*. But yet this is to be marked, that you make your choise in varietie of copies to follow those, which furthest dissent from the Greeke.

The text.

And after certaine daies, Paule said to Barnabas, Let vs re-
turne and visite our brethren in all cities wherein we haue preached the worde of our Lord, how they do. Act. 15. 36.

The note.

Hereof our catholike bishops tooke vp the necessarie vse of often visiting their flocks, and cures committed to their charge, for confirmation in faith, and vertue, and reformation of maners both of cleargie, and laitie.

The answer.

The apostolicall office being vniuersallie to spread the truth, and to laie the first foundation of Christian Religion, necessity of doing their dutie compelled Paule and Barnabas to be absent from the churches, which they had planted. The knowledge of Satans subtilties, and of humane infirmitie, caused this care to visite the churches againe, which they had planted, and to confirme them. Your bishops (I doubt not) would faine be Apostles in seeking euerie one to himselfe a little world to gouerne: But their care is far vnlike, for they are seldome in their charge, they visit once in three yeere most commonly by their deputies, neither to refoyme life nor maners, but either to shewe themselves abroad like lords, or else to fill their purses. This I am sure they neither learned of Paule nor Barnabas.

Act. 15. 41.

The text.
 And he walked thorough Siria and Cilicia, confirming the churches, . commanding them to keepe the precepts of the apostles and ancients.

The note.
Not onely the things commanded by Christs expresse word, or written in the Scriptures, (as our heretikes hold) but what soeuer the apostles and rulers of the church command, is to be kept and obeyed. So these words repeated againe cap. 16. 4. and that in the Greeke, least any man canill, because here the Greeke hath them not.

The answer.
 You do well to ioine apostles with rulers, else no man would beleene you. But I pray you where may we finde those things which the apostles haue commanded, and are not expessed in the scriptures: If you obtrude those things which you falsely call the canons, and constitutions of the apostles, then we bid you first refozme your church by them. For though there be some corruptions in them, vnknown in the apostles time, yet your church if it had no more should want at least three quarters of her corruptions: It were wonderfull if other men should credite your forgerie which you your selues haue small regard to. If you alledge this present text, it is manifest that the precepts which the apostles commanded to be kept, were sent in writing by the hands of Paule, and Barnabas, which writing is set downe by Luke word for word: How then can you gather from hence anie defence of your vnwritten verities, or any credite to your deuises not warranted by the Scriptures?

Act. 16. 4.

The text.
 And when they passed through the cities, they deliuered vnto them to keepe the . decrees that were decreed of the Apostels and ancients at Hierusalem.

The note.
Here againe they take order, that the decrees and articles of faith agreed vpon in the councill of Hierusalem, should be executed and obserued, whereby we see both the great authoritie of councils, and the diligence that all prelates ought to haue, to see the decrees, and canons of the councils put in execution.

The answer.
 In the former note these decrees you did insinuate to be matters vnwritten, and now in this note they are articles of our faith,

faith, and so consequently some articles of our faith are not written. O miserable men! What state are they in whom you lead? When you pull from them the foundation and groundworke of their faith? The authoritie of lawfull counsels we reuerence, as much as is lawfull to reuerence men. But by this council we gather that a counsell may be lawfully called, though the bishop of Rome call it not, and that it is not needful that he or his legate à latere should be president in counsels, and that it is not of necessity requisite, that he should confirme and ratifie counsels. For it is manifest that no bishop of Rome bare stroke in this council.

The text.

And passing through Phrygia, and the countrie of Galatia, Acts. 16. 6. they were forbidden by the holy Ghost to preach the word in Asia.

The note.

This people had not the Gospell denied vnto them altogether, but for a time, because (as venerable Bede thinketh) God foresaw they would not beleene, and so should haue been more grievously damned.

The answer.

Modestie requireth, that you leaue the Lords secrets to himselfe. The holie Ghost hath not revealed the cause why he forbade them to preach in Asia, and permitted them not to go into Bithinia, and therefore we are to leaue it as a thing which God hath not thought necessary for vs to know. But this is manifest, that the good desires of Gods saints are not in their owne power to bring to passe when they will.

The text.

And from thence to Philippie, which is the first citie of Macedonia, a Colonia. Acts. 16. 12.

The note.

Colonia is such a citie where the most inhabitants are strangers, sent thither from other great cities and states, namely from the Romans.

The answer.

Your interpretation of Colonia we receiue as a thing wherof our Grammar boies are not ignozant.

The text.

The same following Paul and vs, cried saieng: These men are the seruants of the high God, which preach vnto you the waie of saluation. Acts. 16. 17.

The note.

Either the diuell was compelled by vertue of Paules presence to saie truth,

truth, or else (as such do often times) he spake truth now, that they might the more trust him, and he better beguile them at other times.

The answer.

Your later coniecture I receiue as a thing that you can speake in by great experience, as hauing learned that pce of cunning of the diuell, neuer to vse truth, but to the end to giue coloꝝ and credit to lies withall.

The text.

Acts. 16. 31.

Masters, what must I do to be saued? But they said, Beleeue in the Lord Iesus, and thou shalt be saued and thy house.

The note.

It is none other faith that saueth, but that which worketh by charity. August. Enchirid. cap. 67.

The answer.

Grant vs that that faith is the onely hand, whereby we take hold of Christ our saluation, and then a great part of our controuerſie is at an end.

The text.

Acts. 16. 33.

And he taking them in the same hower of the night, washed their wounds, and himselfe was baptized and all his house incontinent.

The note.

Happie gailers that do mercie toward their godly prisoners, and receiue againe by them such spirituall benefits.

The answer.

It was the greatest happines that could fall vpon him, and his house to receiue such vnder his roſe, by whom God so blessed him and his. On the contrarie ſide, it is a dangerous matter for gailers and keepers to be cumbꝝed with wicked, seditious, and traitterous Iesuits, and seminarie priests.

The text.

Acts. 17. 5.

But the Iewes enuieng, and taking to them of the rascall sort certaine naughtie men, and making a tumult, stirred the citie, and besetting Iasons house, sought to bring them foorth vnto the people.

The note.

Zelantes. This is the zeale of heretikes, and a liuely paterne of their dealing at this day against the catholike priests and preachers, and the good Iasons that receiue them.

The answer.

Looke vpon the late ſtoꝛie of France, and there you shall see that

that it is the practise of you papists, to stir vp the rascall sort to misuse, nay to kill and cut the throates of Gods deere saints.

The text.

For passing by and seeing your idols, I found an altar also Acts. 17. 23. whereupon was written, To the vnknown God.

The note.

The aduersaries (in the new Testament 1580.) translate your deuotions most corruptly against the nature of the Greeke word, (2. Thes. 2. 4.) and most wickedly against the laudable deuotion of good Christians, calling the pagans idolatrie and superstition their deuotions.

The answer.

Here is a blind quarrell, to vphold blind deuotion of blind papists. Why may not that which is deuoutly worshipped, be called his deuotion that worshippeth? Except you can proue that the word deuotion, ought not to be vsed but in good part, which will be hard for you to do. But this fond quarrell hath bene afore broched by Martinius, and learnedly answered by master doctor Fulke.

The text.

The God that made the world, and all things that are in it, Acts. 17. 24. he being Lord of heauen and earth, dwelleth not in temples made with hands, &c.

The note.

God is not concluded in temples, nor needeth them for his necessitie of dwelling, or other vses of indigence. See annot. c. 7. Acts. ver. 48.

The answer.

If God cannot be concluded in temples, much lesse can he be shut vp in pires, or exprest by the art of your painters and caruers. Your babish annotation I passe ouer to the general answer of the annotations.

The text.

But he said, in what then were you baptized? Who said: in Acts. 19. 3. Iohns baptisme.

The note.

Iohns baptisme not sufficient.

The answer.

Conclude this out of the text if you can? You thinke that these were baptized againe by Paule. And we thinke that Paule onely instructed them in the doctrine, that Iohn did teach them, whom he did baptise. Your erroz groweth in referring the participle

ticipte that signifieth, they hearing, to these to whom Paule speaketh to: where as it ought to be referred to them, that heard the doctrine of John, and were baptized by him. Which reference maketh the text plaine, and taketh away a number of scruples, and doubts which rise vpon the other reference.

The text.

Acts. 19. 4.

Hearing these things, they were baptized in the name of our Lord Iesus.

The note.

Christs baptisme necessarie.

The answer.

And who doubteth of that.

The text.

Acts. 19. 6.

And when Paule had imposed hands on them, the holie Ghost came vpon them, and they spake with toongs and prophesied.

The note.

Saint Paul ministred the sacrament of confirmation, See ann. c. 8. 17.

The answer.

Saint Paule laide his hands on them, the holie Ghost came vpon them, and they were myraculoussie endued with the gift of toongs. That this was the ministration of a sacrament we deny, and you haue nothing to proue it with all. Your annot. we refer as we haue done the rest.

The text.

Acts. 19. 13.

And manie of them that beleueed came confessing and declaring of their deeds.

The note.

They made not onely a geuerall confession, wherein all men shew themselves alike to be sinners, as our protestants do, but, euerie one confessed his proper deeds and faults.

The answer.

There was then no auricular confession or shrift: Otherwise you slander the protestants, when you make this difference betwene them and these beleueers. For we hold that confession of sins in particular, is also necessarie, as appeereth in all enioined penances. But the numbring vp of all a mans sins in particular, as it is impossible, so I holde also vnnecessarie.

The text.

Acts. 19. 21.

And when these things were ended, Paule purposed in the spirit,

spirit, when he had passed through Macedonia and Achaia, to go to Hierusalem saing, After I shall haue beene there I must see . Rome also.

The note.

Of taking awaie the Gospell from Hierusalem the headcitie of the Jewes, and giuing it to Rome the headcitie of the Gentiles.

The answer.

This note is printed in a letter by it selfe, that it may be noted aboue all the rest. Therefore a man would thinke that it should be soundlie and substantially collected and gathered out of this place. And yet here is nothing in this text once sounding towards the taking away of the Gospel from one, and giuing it to another. But we may see that you can stretch the text on the tenters, and make it stretch to what please you.

The text.

For one named Demetrius a siluer smith that made siluer Acts. 19. 24.
temples of Diana, procured to the artificers no small gaine.

The note.

The protestants translate shrines anno 1577. to make the people thinke that it toucheth the holie shrines of saints: most corruptly, in the Greeke signifieng plainly temples, and that of heathen Gods.

The answer.

What name soeuer it had by reason of some similitude, or portraiture that it was framed vnto, yet the circumstances of the place are plaine, that temple it was not. But as your shrines and such superstitious toys were gainfull to your workemen, so these brought in dailie profit to Demetrius and his companie.

The text.

And when the Scribe had appeased the multitudes, he saith: Acts. 19. 35.
Yee men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and . Iupiters childe.

The note.

Here heretikes adde to the text this word image more then is in the Greeke, to put a scruple into the peoples minde concerning holy images.

The answer.

Small quarrels must serue, where better want. The addition of a substantiue vnderstood to an adiectiue expressed is, when you you list an heinous fault. I praye you tell me was it not the image or idole of Diana that was there spoken of? And may we

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not

not now call an image an image? We neede not put scruples into the heads of the people against your holie images, for they detest, and abhorre them. And good cause why: For sacrifices excepted, what madnes did the Gentiles about their images, which you did not about yours?

The text.

Acts. 20. 7.

And in the first of the sabbath, when we were assembled to breake bread, Paule disputed with them, being to depart on the morow, and he continued the sermon vntill minight.

The note.

Saint Paul did heere breake bread on the sunday, as it is broken in the sacrament of the bodie of Christ, and had both before and after the celebrating a sermon to the people. August. ep. 86. ad Casulatum. Vener. Bed. in 20. Act.

The answer.

To what purpose do you cite heere Augustine and Bede? To proue that the sacrament was heere ministred by the Apostle Paul? We confesse it, your proue is superfluous. Or to proue that the sacrament then and there was ministred vnder one kind and no more? That is a matter that neither of them euer thought of. Paul brake bread, doth it follow thereof, that he did not minister the cup also? Your maner of breaking bread was in their daies vtterly vnknown and vnheard of.

The text.

Acts. 20. 17.

And sending from Miletum to Ephesus, he called the ancients of the church.

The note.

That is, priests, as Act. 15. 4. See the marginall annot. there.

The answer.

The word or name of priest being deliuered from your abusive signification, we abhorre not. Your marginall annotat. hath bene already answered.

The text.

Acts. 20. 21.

Testifieng to the Iewes and Gentils penance toward God, and faith in our Lord Iesus Christ.

The note.

Apostolike preaching commendeth not faith onely, but penance also to the people.

The answer.

And we preach repentance and faith, therefore our doctrine is apostolike.

apostolike. But it is a wonder to see how you dally with faith onely, to make the preaching of iustification by faith to be odious amongst the ignorant. And nothing more plainly bewaileth that you impugne the truth against your own consciences and knowledge, than your foule dealing in this point. For you know that we preach somewhat besides faith.

The text.

Take heed to your selues, and to the whole flocke wherein the holie Ghost hath placed you bishops to rule the church of God, which he hath purchased with his owne blood. Acts. 20. 28.

The note.

Bishops or priests (for then these names were sometime used indifferently) governors of the church of God, and placed in that high roome and function by the holie Ghost.

The answer.

Then those names were alwaies used indifferently: for the distinction grew after when one was set aboue the rest, for auoiding of scismes (as saint Jerom telleth) but I pray you tell me what priuilege Peter had more than Paul: or Rome more than Ephesus: that rauening wolues might not rise amongst them that succeeded Peter at Rome, as well as amongst those that succeeded Paul at Ephesus? Jeronimus E. 1 magrio.

The text.

And entring into the house of Phillip the Euangelist, which was one of the seuen, we taried with him. And he had fower daughters virgins that did prophesie. Acts. 21. 9.

The note.

As saint Peter had a wife, but used hir not after his calling, as it is noted else where out of S. Ierom, Luke 4. 38. so it may be said of Saint Phillip being deacon.

The answer.

It is easie to make a great shew of fathers, when one for one and the same thing is alledged so often, and to no purpose. The Apostles left all, therefore they left also their wiues, saith Saint Jerom. And we say they left their houses also, or else they did not leaue all. And if they might so leaue their houses, that it was not withstanding lawfull for them both to retaine the possession of them, and also to haue the vse of them, for themselves and their friends, as this place doth plainly declare, then much rather might they both keepe and vse their wiues. As therefore afore

you dreamed of Peter, so here you dreamed of Phillip, that being married men, they lived not vnder the rules and lawes that the holie Ghost hath giuen to married men, which is as great an iniurie as you can do them.

The text.

Acts. 22. 17.

And now what tarieſt thou? Rise vp, and be baptized, and wash away thy finnes inuocating his name.

The note.

The sacrament of baptisme doth it selfe wash away finnes (as heere is plaine) & therefore doth not onely signifie (as the heretikes affirme) that our sins be forgiven before, or by faith only remitted. Wherby the churches doctrine is prooued to be fully agreeable to the scriptures, that the sacraments giue grace ex opere operato, that is, by the force and vertue of the worke, and worde done and said in the sacrament.

The answer.

That we affirme that sacraments onely signifie is a slander deuised by your selues, as is also the odious name & terme of heretikes, which you giue vs. We know that our God keepeth iust promise, and therefore doth giue the things which he promiseth, to worthe & meet receiuers of his sacraments. Your plaine pꝛofe of your churches doctrine, that the sacraments giue grace *ex opere operato*, pꝛoueth no such thing, to them which vnderstand the vsuall forme and maner of sacramentall speeches, most commonly vsed in the scriptures. And therefore it can deceiue but onely those, who haue made ignoꝛance the mother of their deuotion.

The text.

Acts. 22. 21.

And when the blood of Steeuen thy witnes was shed, I stood by and consented, and kept the garments of them that killed him.

The note.

Not onely principals but all that consent to the death or vexation of Christian men for the catholike faith, do highly offend, which the Apostle confesseth here, that Gods mercy may be more notoriously glorified in him hereby.

The answer.

Though it hath pleased God to abridge your power here in England, that your crueltie could not so shew it selfe as other times it hath done, yet no doubt your good will, and consent hath bene in those most horrible murders of Gods witnesses in those countries, where you haue sojourned. Therefore I would that
all

all you counterfet catholikes would earnestly marke this, and while time serueth earnestly repent with Paule, that the greatnes of Gods mercy in your, and by your conuersions might be glorified. This is all the hurt I wish you.

The text.

Then Paule said to him, * God shall strike thee thou whited wall. Acts. 23. 3.

The note.

He said not this through perturbation of minde, or of a passion, but way of prophesie, that this figuratiue high priesthood, then trimmed like a whited wall, was to be destroyed, whereas now the true priesthood of Christ was come. Beda in hunc locum.

The answer.

Although there be both learned, and godly of an other minde, yet for my part I like Bedaes exposition hereof.

The text.

And Paule knowing that the one part, was of Sadduces, and Acts. 23. 6. the other of pharises, * he cried out in the councell, men and brethren, I am a pharisee, the sonne of a pharisee: of the hope of the resurrection of the dead I am iudged.

The note.

Such prudent euasions from danger, are lawfull, (which Saint Chrysostome calleth specially in this apostle) the wisdom of the serpent, as otherwise in his teaching, preaching and patience, he vsed the simplicitie of a dove.

The answer.

Wise and prudent escaping of danger is verie lawfull, and for that purpose the wisdom of serpents, is verie necessary for the church of God, especially against the extreme crueltie of papists.

The text.

And the night following our Lord standing by him said, be Acts. 23. 11. constant: for as thou hast testified of me in Hierusalem, so * must thou testifie at Rome also.

The note.

Though God who could not lie had promised that he should go to Rome: yet the apostle omitteth not humane meanes to defend himselfe from his enimies and otherwise. Neither said he as the heretikes called predestinates, Let them do what they wil, they can not hurt me, for I am predestinate to go to Rome. See his doings and sayings to saue himselfe in the chapter following.

The

The answer.

You are good fellows, you can make your selfe spozt in confuting your shadowes. He that were not acquainted with your cogging, and lieng, would thinke by this speech of yours that some newe heretikes, neuer afore heard of, were lately risen, that held this that you confute. But I praise you where doth these predestinates dwell? What booke haue they written? By what euidence may it appere that you truly charge them? For till you shew vs some that vnder pretence of predestination, do refuse the ordinarie meanes which God hath appointed for their safeguard, we can not beleue you, but must needs scope by this amongst your lies.

The text.

Acts. 23. 18.

And he taking him, brought him to the tribune, and said, The prisoner Paul desired me to bring this yoong man to thee hauing something to say to thee.

The note.

See the curtesie, and equity of heathen officers toward their prisoners, to saue them from all iniurie and villanie.

The answer.

And compare on the other side the barbarous and sauage crueltie of popish bishops, and other officers, and keepers towards them that were their prisoners for the testimonie of the truth, in the late daies of Queene Marie, and thou shalt euidentlie see, that poperie hath exiled from the professors thereof, all kinde of humanitie.

The text.

Acts 24. 14.

But this I confesse to thee, that according to the sect, which they call heresie I do so serue the father my God, beleeuing al things that are written in the law & in the prophets.

The note.

Because Tertullus the Iewes orator called Christian religion the sect or (as it is there verse 5. in the Greeke) the heresie of the Nazarens: Saint Paule answereth and sheweth that it is no heresie. And as for the word Sect in this place: it is in the Greeke, according to the way which they call heresie, as also Acts. 9, 2. 24, 22. And therefore the worde Sect is heere so taken. See annot. cap. 28, 22.

The answer.

By this note we see that you read the Greeke text, and otherwise it is vtterly to no purpose. For there is nothing in it, but that

hat euerie boie, that hath learned his Greeke Grammer may see. As for the ioye that heretikes take of this, that Christian religion is called here, and else where a sect, or heresie, it may reioyce papists as much as any other.

The text.

And he disputing of iustice and chastitie, and of the iudgement to come, Felix being terrified answered. For this time go thy waie. Acts. 24. 25.

The note.

The Apostolike teaching was not of onely, and speciall faith, but of iustice and chastitie and iudgement, that is to saie, of the terror of hell, and other Gods iudgements in the next life answerable to our deedes in this world: by which the hearers were first terrified, and so induced to penance, how saie heretikes that then such things make men hypocrites.

The answer.

If there be any that teach so onely, and speciall faith that they omit to teach other Christian duties, tell vs I praie you, tell vs who they be. Otherwise we shall thinke this to be an ordinarie cast of office with you, to induce your ignorant followers to thinke that iustice, chastitie, and iudgement to come, are not taught now a daies. Againe if you can shew vs any that deny the preaching of the iudgements of God to be profitable for the conversion of men, from wicked waies, tell vs that we may also detest them. Yet we saie that they which neuer learne to yeeld obedience to God of sonnelike dutie, but of seruile feare, are but hypocrites when they are at the best.

The text.

But if none of those things be whereof they accuse me, no man can giue me to them, I appeale to Caesar. Acts. 25. 11.

The note.

If Saint Paule both to saue himselfe, both from whipping and from death, sought by the Iewes, doubted not to crie for succor of the Romain lawes, and to appeale to Caesar the prince of the Romaines, not yet Christianed, how much more may we call for aide of Christian princes and their lawes, for the punishment of heretikes, & for the churches defence against them. Augustine epist. 50.

The answer.

It is lawfull for man being wronged at an inferior magistrates hand, to seeke for defence, and protection at the hands of the superior, and higher. It is lawfull also for true catholikes to vse

use the defence of their owne princes, and soueraignes against the violence of heretikes, and to vse the benefit of their lawes for the punishment of them. But it is unlawfull to seeke to set princes together by the eares one with another, and to constrain other mens subiects, and their dominions by force of armes, to accept and embrace religion. For this neither the example of Paul approueth, neither yet Augustine alloweth.

The text.

Acts. 25. 19.

Of whom, when the accusers stood vp, they brought no cause which I thought ill of: but certaine questions of their owne superstition which they had against him, and of one Iesus deceased whom Paule affirmed to liue.

The note.

This whom he tearmeth by contempt one Iesus, hath now made al the Romaine Emperours and princes of the world to know him, and hath giuen the seate of the Casars to his poore seruants Peter and his successours.

The answer.

Saint Peter neuer vsurped Casars seate. Those whom you vnturly tearme his successours, like traitors haue by treason displaced their soueraigne Lords, and by force and fraude set themselves in their place. But that this was giuen them by Christ is your surmise, which you can neuer proue.

The text.

Acts. 26. 20.

Whereupon, king Agrippa, I was not incredulous to the heauenly vision: but to them first that are at Damascus, and at Hierusalem, and vnto al the country of Iurie, and to the Gentiles, did I preach that they should do penance, and turne to God, doing works woorthie of penance.

The note.

Penance often inculcated, and works agreeable to the same.

The answer.

Repentance, which you corruptly call penance, and workes woorthie of the same, we inculcate in our sermons oftener, more earnestly, and more fruitfully then you. And yet we foster no such confidence in the merits of mens works and doings, as you flatter, and puffe vp men withall.

The text.

Acts. 27. 9.

And when much time was spent, and wheras now it was not safe sailing, bicause the fast now was past, Paule comforted them saieng to them.

The

The note.

It may signifie the Iewes fast of the seauenth moneth September, after which the nauigation was perilous winter approching.

The answer.

It is verie likely that Luke reckoned the time according to the maner, and custome of the Iewes, and that therefore it is their fast in the feast of reconciliation, that is here spoken of. Which if you would haue vouchsafed to haue cited Master Beza or Master Caluine for, you should haue done well, for of them or one of them you learned this. But whatsoeuer you reape by them, you haue not any good maners to be thankfull to them for it.

The text.

Feare not, Paul, thou must appeere before Caesar: and behold God hath given thee all that saile with thee. Acts. 27. 24.

The note.

Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake, and after he is with Christ shall he shut his mouth, and not be able once to speake for them that haue beleueed in his Gospell? Hierom aduer. Vigil. Whereby he prooueth, that if God do much for the merits of saints in this life, much more at their intercession and praier in heauen.

The answer.

You should say; Whereby S. Jerom goeth about, or indeuoreth to proue: For euery word he speaketh is not by and by a proue. What the saints of God do in heauen for men that are a liue, is a secret, which God hath kept to himselfe, and not reuealed to men. Therefore the reasons from their dealinge here to their doings there are blinde, hauing no ground to frame them on, but mans wisdom. There we do not beleue S. Jeroms conclusions, but where he hath better ground for his reasons.

The text.

And when we had escaped then we knew that the Island was called Mitilene. Acts. 28. 1.

The note.

This island (now Malta) is the seate of the knights of the Rhodes. The inhabitants wherof haue a speciall deuotion to saint Paul: to whom both the cheefe church (being the bishops seate) is dedicated, and the whole island (as they count it) is consecrated. Where the people shew yet to strangers, his prison, and other memories of his miracles.

The answer.

To leaue the manifest grosse erroꝝ of your old interpreter in
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the name vntouched, and to leaue your selues, which will amend no errors nor vntruthes be they neuer so manifest: To your note we say, that we easily beleue the inhabitants of Malta to be papists, full of blind and ignozant deuotion.

The text.

Acts. 28. 27.

For the hart of this people is waxen grosse, and with their eares haue they heauily heard, and their eies they haue shut: least perhaps they may see with their eies, and heare with their eares, and vnderstand with their hart, and be conuerted, and I heale them.

The note.

Heere also (as Matth. 13.) it is plaine, that they would not see nor heare, and that their excacation is to be attributed to themselves, and not to God. See annot. Iohn. 12. 40.

The answer.

Their excacation as their fault is to be attributed to themselves and none other: and to God as a iust iudgement and punishment for their former sinnes.

ROMANS.

The text.

Roman. 1. 5.

By whom we haue receiued grace and apostleship: for obedience to the faith.

The note.

Faith must not be subiect to sense, reason, arguing, or vnderstanding, but must command and be obeyed in humilitie and simplicitie.

The answer.

It is true that euery word of the Lord is with reuerence to be receiued, beleued, and obeyed in humility and simplicity, though it be neuer so far beyond our capacitie, and the reach of our reason, or the compasse of our sense or vnderstanding. But yet so as that we beleue not white to be blacke, sower to be sweet, neither yet that the whole bodie of man may be contained within the compasse of two or thre inches. For in things subiect to sense we are no where commanded not to beleue and trust our senses.

The text.

Rom. 1. 5.

In all nations, for the name of him among whom are you also the called of Iesus Christ.

The note.

Saint Augustine vseth this place and the like against heretikes which

which would draw the common catholike faith of all nations, to some certaine countries and corners of the world. *August. ep. 161.*

The answer.

Whosoever hold any faith, that was not vniuersally planted by the Apostles in all nations, and which hath not bene since generally imbraced of all true Christians, the same hold not the true catholike faith. And therefore the faith, which the church of Rome at this day holdeth, is not the true catholike faith. For what Apostle taught, or what church in their time beleued, that Christ after his ascension was bodily heere vpon the earth, and that his bodie might be in many places at once: in one place hauing the quantitie of a bodie, in another place void of all quantitie? I would our controuersies about the church and the bishop of Romes authoritie might be decided by this epistle. For he is plaine in both cases.

The text.

For God is my witnes, whom I serue in my spirit in the Gospel of his sonne, that without intermission I make a memorie of you alwaies in my praier, &c. *Rom. 1.9.*

The note.

He praierh without intermission, that omitteth no day certaine times of praier. *Aust.*

The answer.

He praierh for men without intermission, that being diligent in praier, is therein alwaies mindefull of them. But your citing now of Augustine to what end is it, but to make a shew of your reading.

The text.

For I desire to see you, that I may impart to you some spirituall grace, to confirme you. *Rom. 1.11.*

The note.

The Romaines were conuerted, and taught by Saint Peter before. Therefore he useth that speech to confirme them in their faith, *Author. Commen. apud Hieronimum. Theodoret. in 16. Rom. & Chrys.*

The answer.

That the Romaines to whom Paule wrote were conuerted afore, it is manifest, but by whose ministration that doth not certainly appeere. We know that diuers fathers are of opinion that Peter tooke paines at Rome, afore Paule wrote thither. But because the time they assigne of his comming thither, and

of his continuance there, can neither stande with the scriptures, neither with other things, which they report of him, there is iust cause, why in this point we should not believe them. But because it is not material by whom they were converted, I let this passe. But one thing I muse of, and I would faine be resolved in. Why the holie Ghost, so diligently setting out Pauls writing to the Romaines afore he went thither, & Pauls iourney thither, his paines, and diligence there, doth not once signifie any thing to vs of Peters being there, seeing there could be nothing more necessarie for a christian to know, then that: If poperie be good Christianitie, and if by Peters being there, such wonderfull priuiledges be left vnto the bishops there, as they at this day challenge.

The text.

Rom. i. 17.

For the iustice of God is reuealed therin by faith into faith, As it is written, And the iust man liueth by faith.

The note.

He meaneth not Gods owne iustice in himselfe, but that iustice wherewith God endueth man when he iustifieth him. Aug. de spir. & lit. cap. 9. Whereby you may gather the vanitie of hereticall imputatiue iustice.

The answer.

Whereby you may gather the impudencie of the papists, in applieng fathers to that they ment not. The whole scope and circumstances of the place are against inherent iustice, and for the righteousness of Christ imputed to vs. But God endueth man, with righteousness, when he doth iustifie him. It is true: But that righteousness whereby he maketh men iust, is the righteousness of Christ. The other wherewith he indueth vs, which we call sanctification, being gods gift, is not sufficient to make vs iust before God, but to declare vs iust before men.

The text.

Rom. i. 23.

And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of fowles, and foure footed beasts, and of them that creepe.

The note.

Lo these and the like are the images or idols so often condemned in the Scriptures, and not the holie images of Christ and his saints.

The answer.

Lo here be popish images manifestlie condemned, for you can not denie, for all the world knoweth it, that you change the glory of the incorruptible God, into the image of a corruptible man.

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There were at that time no images of Christ, and his saints to speake against. But the reasons by which the prophets, and apostles condemned the former images of the Gentiles, do beate downe also the images, and idolatrie of the papists.

The text.

For the which cause God hath deliuered them vp vnto the desires of their hart, into vncleannes, for to abuse their owne bodies among themselues ignominiously. Rom. 1.24.

The note.

Ephes. 4. 19. he saith they haue deliuered or giuen vp themselves to all vncleannes. By which conference of Scriptures we learne that themselves, are the cause of their owne sinne and damnation, God of his iustice permitting and leauing them to their owne will, and so giuing them vp into passions, &c.

The answer.

By conference of Scriptures we learne, that the matter and cause of sinne, and so consequently of damnation, resteth in the wicked themselves, and that God also in iustice punisheth sinne by sinne. As in this chapter God punisheth the idolatrous, with a most filthy sinfull life. Peruse ouer your stories of Rome, and see, whether euer this iudgement of God vpon men for idolatrie were moze manifestly laid vpon any people, then it hath bene and is vpon Rome. And tell vs what other people haue set out the praises of Sodomitrie in print most impudently to the face of all the world.

The text.

To them truly that according to patience in good works Rom. 2.7. seeke glorie and honor, and incorruption; life eternall.

The note.

Good men also according to the merits of their good will shall haue their reward. August. ep. 47.

The answer.

And why do you not adde that their good will is the gift of the grace of God, seeing Augustine addeth it? Further, merits with Augustine are taken simply for works, and not as it commonly soundeth with the papist for a desert equivalent and corespondent to the reward. Lastly, he acknowledgeth that God rewardeth and crowneth his owne gifts in vs. How this can make for your doctrine of merits I pray you tell vs.

The text.

Thou therefore: that teachest another, teachest not thy selfe: that preacheest, men ought not to steale, thou stealest, &c. Rom. 2. 21.

The

The note.

It is a shamefull and a damnable thing, for preachers, teachers, or other guides of mens life, to commit the same things themselves, which they reprove in other.

The answer.

And can the pope and his cardinals be damned : or must we secretly except them : I pray you tell us whether. For in the whole world it is impossible to find any mans sinnes more plain or more monstrous.

The text.

Rom. 2. 24.

For the name of God is blasphemed through you among the Gentils.

The note.

It is a great sinne, that by the ill life of the faithfull our Lords name should be ill spoken of among the misbeleeuers, and manie withdrawn from the true religion thereby.

The answer.

I do not take it, that you meane, that murdering of princes, treason, periurie, sedition, rebellion, to set up popish religion, to be any sinne at all, and yet it maketh your profession euill spoken of, and alienateth therefrom all that carrie not bloodie minds and hearts.

The text.

Rom. 2. 25.

Circumcision indeed profiteth, if thou obserue the law : but if thou be a preuaricator of the law, thy circumcision is become prepuce.

The note.

Prepuce is the foreskin not circumcised, and therefore signifieth the Gentils, or the state or condition of the Gentils, as circumcision the Iewes and their state.

The answer.

You can find in your hart to borrow of master Beza, but not to be thankfull for that he lendeth you.

The text.

Rom. 3. 4.

God forbid, but God is true : and euery man a lier : as it is written ; That thou maist be iustified in thy words, and overcome when thou art iudged.

The note.

God onely by nature is true, all men by nature may lie, deccie, and be deccied : yet God by his grace and spirit may and doth preserve the Apostles,

postles, and principall gouernors of his people, and the church and coun-
cels in all truth, though they were and are meere men.

The answer.

If you meane by these principall gouernors the pope and his
cardinals, as I do not doubt but you do, then we answer: That
as they are meere men, so they shew themselves: for they both
haue erred, and do erre. I would faine see one plaine place in all
the ancient fathers, that no bishop of Rome can err in faith. That
position is a late heresie vnknewen for a whole thousand yeeres
after Christ. And the generall consent of the diuines of Christen-
dome against it, till within these two hundred yeeres, as may ap-
peare in the councell of Basill, where pope Eugenius was con-
demned for an obstinate heretike, and therefore deposed.

Platina saith
that Liberius
was an Ar-
rian.

Sessione 34.

The text.

The venom of aspes vnder their lips.

Rom. 3. 14.

The note.

Aspidum a little kind of serpents.

The answer.

We acknowledge it.

The text.

And the iustice of God by faith of Iesus Christ vnto all, and
vpon all that beleue in him.

Rom. 3. 22.

The note.

To beleue in him, heere compriseth not onely the act of faith, but of
hope and charitie, as the Apostle explicateth himselfe. Galat. 5. 6.

The answer.

I neuer saw so loose dealing of any, but of such as both wil-
lingly deceiue themselves, and labour to beguile others. The A-
postle telleth that faith worketh by charitie, and you thereupon
conclude, that to beleue compriseth the acts of faith, hope, and
charitie. How this conclusion followeth, neither I see, neither can
you make it euident. But let it be granted you, then how can you
excuse your selues of intollerable lieng and slandering, when al-
most euery where you speake of the doctrine of iustification by
faith and beleuing, as though hope and charitie were from faith
eriled and banished. But your shifts are foule, and manifest
slanders where you may, and when by plaine euidence of the
text you are beaten from them, then it is not ynough for hope
and charitie to accompanie faith, but they must be also comprised
of faith.

The

Rom. 3. 24.

The text.
Iustified gratis by his grace, by the redemption that is in Christ Iesus.

The note.

No man attaineth his first iustification by the merits either of his faith or workes, but meerele by Christs grace and mercie: though his faith and workes proceeding of grace be dispositions and preparations thereunto.

The answer.

As Pelagius alieue againe, or why do ye not cite him, that your followers may know your doctrine to be ancient, and also whom you follow therein? In all that Augustine wrote against Pelagius and his adherents, let vs see somewhat to iustifie your note. First, you acknowledge Christs meere grace and mercie in our first iustification, and then by and by in a maner with the same breath you ouerthrow it again, finding in our selues dispositions and preparations thereunto, which if it be true, then how is it freele and meerle by his grace, when that grace is by our selues preuented? But this faith and workes preparatorie proceed out of grace also. I maruell what grace you meane, is it not the same that Pelagius deceiued the Bishops withall in his subscription? If it be not that, I know not what to make of it. For to shunne pelagianisme, and yet to maintaine your heresie of merits, you make your doctrine an hoch poth, and a mingle mangle, and by no means will yeld your selues in such order guiltie befoze God, as that he may haue the whole glozie of your iustification.

August. de peccato originali. cap. 1.

The text.

Rom. 4. 5.

But to him that worketh not, yet beleeueth in him that iustificieth the impious, his faith is reputed to iustice according to the purpose of the grace of God.

The note.

The word reputed doeth not diminish the truth of the iustice, as though it were reputed for iustice being not iustice indeed, but signifieth that as it was in it selfe, so God esteemed and reputed it, as the same Greeke word must needs be taken verse 4. next going before, and 1. Corinth. 4. 1. and els where.

The answer.

If the faith of Abraham were iustice in deede and in it selfe, and could abide the rigour of Gods examination, then this imputation or reputation were to it as to a due dette. How then holdeth the Apostles opposition of faith to workes, & of dette to grace?

D?

Or how commeth it imputed or reputed of grace? It is no fauour to repute that to man which is trulie and reallie in him. It is one thing simplie to repute, it is another thing of fauour to repute, so that your labour about the signification of the word, is but inere wangling and cauilling. Besides, if Abraham had iustice reallie and trulie in him selfe, whether it were by faith or works, how can he be excluded from glozieng, when he may challenge of God his iustification as his due dette? Lastlie, this iustice of Abraham, being the same that David describeth in an happie, blessed, or iustified man, how is it inherent in the man, when it consisteth in pardon, remission, and couering of sinne? But you do nothing els but whet your wits to obscure and darken the glozie of the grace of God.

The text.

And he receiued the signe of circumcision, a scale of the iustice of faith that is in prepuce: that he might be the father of all that beleue by the prepuce, that vnto them also it may be reputed to iustice. Rom. 4. 11.

The note.

Our Sacraments of the new law giue ex opere operato, that grace and iustice of faith which here is commended, whereas circumcision was but a signe and marke of the same.

The answer.

Liars are not to be belæued though they sweare, much lesse you when you bring but your bare word, for other proöfe here is none. Circumcision is a scale of the iustice of faith, Ergo our Sacraments of the new law giue grace ex opere operato, or els circumcision was but a signe or marke of grace. These are strange maners of concluding, and farre fetched.

The text.

By whom also we haue accesse through faith in this grace wherein we stand, and glorie in the hope of the glorie of the sonnes of God. Rom. 5. 2.

The note.

Christian men do not vaunt them selues of the certaintie of their saluation, but glorie in the hope thereof onlie, which hope is here insinuated to be giuen in our iustification, and is afterward to be confirmed by probation in tribulation.

The answer.

It is wonderfull, that you are not ashamed to cut off all assured

Y

red

red comforts from christian men. It were a vaine glorious bawling in deede, if this certaintie staid vpon anie matter in vs, but when it resteth vpon the goodnesse of God and his gracious promises, it were a peece of infidelitie not to glorie and reioice in it. We will consider therefore the effects and fruits of faith in beleeuers, as the Apostle setteth them downe in this place: first iustification, then the sweete and inward feeling of our reconciliation and attonement with God, which he calleth peace toward God. Thirdlie, our constant standing and perseuering in this grace and fauour, into the which we are receined. Fourthlie, the ioy and reioicing that this breedeth through the assured hope and expectation, that we shalbe partakers of the glorie of the children of God, which ioy through hope assured, is so great in them that haue a continuall eie to the glory set before them, that no trouble nor tribulation can abridge or breake it off, but that our hope and expectation is still more and more confirmed and assured. But you to ouerthrow all this, make hope a doubtfull and vncertaine expectation of the things which God hath promised, and so call the truth of God into doubt.

The text.

Rom. 5. 6.

For whie did Christ, when we as yet were . . weake according to the time die for the impious ?

The note.

The heretikes falselie translate of no strength, to take away all free will. No. Testam. 1580.

The answer.

2. Cor. 2. 5.

Rather then you will lose freewill, you will contend for sinners, wicked men, and enemies of God, and in them there must be a greater force of freewill then in Paul: for Paul was not able of him selfe to thinke a good thought, & yet these are not so weake, but that there is some strength and abilitie left in them. For the Greeke word here signifieth weaknesse, and doeth it not so in the 1. Corinths. 15. verse 43. It is solwen in weaknesse, being spoken of the dead bodie of a man? And I pray you tell me, did anie strength remaine in dead carcasses, and is not the case alike with the wicked and vngodlie? are not they dead in sinne or by sinne?

The text.

Rom. 5. 19.

For as by the disobedience of one man, manie were made sinners: so also by the obedience of one, manie . . shall be made iust.

The

The note.

Herewe maie see against the heretikes, that they which be borne of Christ, and iustified by him, be made and constituted iust in deed, and not by imputation onlie: as all that be borne of Adam be vniust and sinners in truth, and not by imputation.

The answer.

By the obedience of one manie shall be made iust: Is this obedience in vs or imputed vnto vs? If it be in vs, then it is the obedience of many, but the text is manifest that this obedience resteth in the person of one, that is, of Christ, and by grace it is imputed vnto vs and made ours. You do but beguile the simple, and such as are not able to espie your fraud with the contrarie part of the Antithesis. For Adams onlie transgression was sufficient to make al his posteritie sinners, & subiect to the iust sentence of condemnation. And therefore death the reward of sinne did not only rage and raigne ouer actuall transgressors, but also ouer infants and babes skant bozne. Rom. 5. 14.

The text.

For as we are buried together with him by baptisme into death, that as Christ is risen from the dead by the glorie of the father, so we also may walke in newnesse of life. Rom. 6. 4.

The note.

Remission of sinne, new life, sanctification and iustification are giuen by baptisme, because it resembleth in vs, and applieth to vs Christs death and resurrection, and ingraffeth vs into him.

The answer.

And whie doe you not say that these are giuen vs by baptisme ex opere operato, for that I know is your meaning? And otherwise we do know that God doeth trulie exhibite his promised graces to beleeuing receiuers.

The text.

But thanks be to God, that you were the seruants of sinne, but as haue obeied from the hart vnto that forme of doctrine, into the which you haue bene deliuered. Rom. 6. 17.

The note.

Heere againe is signified, that our discharge from the bondage of sinne, is by the Christian faith, and by obedience to the whole doctrine of Christes religion: in that the Apostle attributeth this their deliuerance from sinne, to their humble receiuing of the Catholike faith.

The answer.

Here is signified that sanctification, and hartie obedience to the catholike doctrine, **are** consequents of iustification by faith, and so of our freedome from sinne. But that their humble receiuing and obeieng that doctrine is the cause of their deliuerance from sin, is your dreme, and neither the apostles speach nor meaning.

The text.

Rom. 6. 19.

For as you haue exhibited your members to serue vncleanes, and iniquitie vnto iniquitie: so now exhibite your members to serue iustice, vnto sanctification.

The note.

He signifieth that as when they were subiect to sinne by continual and often working wickednes, they encreased in iniquitie: that so also nowe being iustified, they may and should by externall works of iustice encrease their iustice and sanctification.

The answer.

Under the ambiguous name of iustice you seeke to confounde iustification and sanctification, to the end you may giue the better colour to your inherent righteousnes. Therefore to auoide your fraude, I distinctly answer, that as iniquitie is increased by continuance in euill worke, so sanctitie begun in the children of God is augmented, and encreased by all maner of holie exercises.

The text.

Rom. 7. 2.

For the woman that is vnder a husband, while her husband liuing is bounde to the law: but if her husband be dead, she is loosed from the law of hir husband.

The note.

Nothing but death dissolueth the band betwixt man and wife: though for fornication, one may depart from an others companie. Therefore to marrie againe is adulterie, during the life of the partie separated.

The answer.

That death dissolueth the bande of matrimonie, is in this place manifest: but that nothing but death dissolueth it, that is your addition, and hath no iust, or good ground. If you woulde vouchsafe to giue vs a definition of the band of matrimonie, the matter woulde quickly be made manifest, and plaine. In the meane space your conclusion (which is, that it is adultery to marrie againe during the life of the partie separated) followeth after your wonted maner, that is, like a stragler.

The

The text.

Therefore my brethren : you also are made dead to the law by the bodie of Christ : that you may be an other mans, who is risen again from the dead, that we may fructify to god. Rom. 7. 4.

The note.

Being now baptized, and dead to sinne, and engrafted in Christs mystical body, you are discharged of the law of Moyses & are free in Christ.

The answer.

If you vnderstand this our death to the law, and so consequentlie our discharge from it, not absolutely, but as it is the strength of sinne, then I allow and like of your note.

The text.

But now we are loosed from the law of death, wherein we were detained, in so much we serue in newnes of spirit, and not in oldnes of the letter. Rom. 7. 6.

The note.

By baptisme we haue not Christs iustice imputed to vs, but an inward newnes of spirit giuen vs, and resident in vs.

The answer.

How proue you your negatiue? Why haue we not both? Do not they which are baptized put on Christ? If they put on Christ, are they not adoyned, and beautified with his righteousness imputed to them? Do both God giue Christ to them, and not the benefits of Christ together with him? Nay this newnes of spirit giuen vs and resident in vs, is a necessarie consequent of the former imputed to vs by faith. But you would faine exclude the former, to leaue place alone for your inherent iustice.

The text.

But : occasion being taken, sinne by the commandement wrought in me all concupiscence. For without the law sinne was dead. Rom. 7. 8.

The note.

Sinne or concupiscence, which was a sleepe before, was wakened by prohibition, the law not being the cause thereof, nor giuing occasion therunto, but occasion being taken by our corrupt nature to resist that which was commanded.

The answer.

The corrupt nature of man is prone to do that which is forbidden, no maruel then though occasion of sinning be taken from whence it is not giuen. But your blindnes is maruellous, that you

you can not see this corruption of nature, to be as well sin, as the cause of sinne in all men.

The text.

Rom. 8.4.

For that which was impossible to the law, in that it was weakened by the flesh : God sending his sonne in the similitude of the flesh of sinne, even of sin condemned sinne in the flesh, that the iustification of the law might be fulfilled in vs, who walke not according to the flesh, but according to the spirit.

The note.

This convinceth against the churches aduersaries, that the law, that is Gods commandments may be kept, and that the keeping thereof is iustice, and that in Christian men that is fulfilled by Christs grace, which by the force of the law could neuer be fulfilled.

The answer.

Who are so blinde, as they which will not see? The text and circumstances thereof are plaine, that whereas it is impossible for any to be iustified by obseruing or keeping the law, for that it was of no strength or (as you translate it) to weake for that by reason of the flesh : God hath provided a remedie for that in his Christ, who being sent in our nature, hath fulfilled the law for vs, which benefite of his is made ours by grace of imputation, and so the iustification of the law fulfilled in vs. This convinceth that the law may be kept, not by others, but by Christ, and that the keeping thereof is iustice and our iustice, but inherent in Christ, and ours by imputation and grace, and therefore is not saide to be fulfilled of vs, but in vs.

The text.

Rom. 8.14.

For whosoever are by the spirit of God, they are the sons of God.

The note.

He meaneth not that the children of God be violently compelled against their wils, but that they be sweetely drawen, mooued and induced to do good. August. Enchiridion, cap. 64. de verb. domini ser. 43. ca. 7. de verb. Apost. ser. 13. cap. 11. 12.

The answer.

Here you bring authorities thicke, where neede none. Who euer expounded this leading of the spirit, of forcible constringing men against their wils? Because your freewill is denied, you would haue your followers to beleue, that we make men blocks and

and stocks. As for you, you are so far from being led by the spirit, that you haue no sence, nor feeling of it, and therfore dare not say that you haue the spirit of God. And good reason why you should not, bicause the holy Ghost hath not wrought in you any change, or alteration from your superstitious follies.

The text.

For when they were not yet borne, nor had done any good or euill (that the purpose of God according to election might stande) not of works, but of the caller, it was said to her, That the elder shall serue the yoonger. Rom. 9. 11.

The note.

S. Hierom q. 10. ad Hedibiam. All the Epistle surely to the Romaines needeth interpretation, and is enwrapped with so great obscurities, to vnderstand it we neede the helpe of the holie Ghost, who by the Apostle did dictate these same things, but especially this place. Howbeit nothing pleaseth vs but that which is Ecclesiasticall, that is the sense of the Church.

The answer.

Saint Hierome did not vse this speech to fraie any from reading anie part of the scriptures, and inquiring the sence of them. For he himselfe seeketh to satissie the questions propounded, and that to a woman whom he scarcely knew. That this epistle needeth interpretation, and especially the illumination of that spirit, which caused it to be written, it hath common with the rest of the Scriptures. For the naturall man vnderstandeth not the things of the spirit of God, which are spiritually discerned. We would be loath to please our selues with any priuate interpretation, not receiued nor allowed of the true church of God. But you would gladly haue this whole Epistle out of the way, and especially this chapter, bicause it setteth out plainly Gods free election, and choise without respect or regard had to works, either aforesgoing, or following. Which sence though contrarie to the sence of your church, Saint Hierome holdeth as the sence of the church then. And therefore he concludeth that question, that Hedibia should for euer hold her peace from inquiring anie causes of Gods will, why he is mercifull to one, & seuerer to another.

The text.

And if God willing to shew wrath, and to make his might knowne, & sustained in much patience the vessels wrath apt to destruction, &c. Rom. 9. 22.

The

The note.

That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sins, he sheweth by that he expecteth all mens amendment with great patience, and consequently that they haue also freewill.

The answer.

The cause and matter of mans damnation is in himselfe. And yet God did prepare the wicked, or damned to be vessels of ignominie, or dishonour. It is wel that you rake so diligently amongst the vngodly and reprobate for your freewill: For they sin frankly and freely. And if you finde it not amongst the slaues of sinne, you shall finde it no where. But I haue told you, and do tell you againe that this freedome to do euill, is the seruitude of sinne, and that therefore this freewill cannot do any thing but sinne.

The text.

Rom. 10. 4.

For the end of the law is Christ: vnto a iustice to euery one that beleeueth.

The note.

The law was not giuen to make a man iust or perfect by it selfe, but to bring vs to Christ to be iustified by him.

The answer.

If the law were not giuen to make a man iust, then how can a man be iustified by his owne works, and obedience? Againe, how then do you holde it possible to be fulfilled by men, for no doubt it maketh iust the fulfillers thereof? Though you bring all your subtle shifts, and euasions together, yet if you holde fast this note, your inherent iustice to make a man iust withall, shall be iust worth two strawes.

The text.

Rom. 10. 5.

For Moyses wrote: that the iustice which is of the law, the man that hath done it, shall liue in it.

The note.

The iustice of the law of Moyses, went no further of it selfe but to saue a man from temporall death and punishment prescribed to the transgressors of the same.

The answer.

Were not the ten commandments part of the law of Moyses? And doth not Christ answer the young man that would know by what doing he should haue life euerlasting, keepe the commandments? Did the curse of the law from which Christ deliuered vs,

vs, extend no further than to temporall punishment : Perfect righteousness bringeth perfect life. The law is a perfect rule of righteousness : therefore if it could be fulfilled of vs, it should bring vs to perfect eternall life. What meaneth Paul by his opposition of those two sentences ; The iust shall liue by faith : And he that doth these things shall liue in them ; if one and the same life eternall be not promised in both, in the one to beleeuers, in the other to doers ? Againe, if this your note were true, the law of it selfe, and in it selfe, had bene too weake to iustifie or sanctifie, but saint Paul saith not it was too weake in it selfe, but it was weakened by the flesh, and therefore could not iustifie. But as all poperie is patched together of old and new heresies, so this patch was borrowed of the Manicheans.

The text.

For euerie one . whosoever shall inuocate the name of our Lord, shall be saued. Rom. 10. 13.

The note.

To beleue in him and to inuocate him, is to serue him with all loue and sincere affection. All that so do shall doubtlesse be saued, and shall neuer be confounded.

The answer.

If to inuocate him be to serue him, then why teach you men to inuocate others, and so consequently to serue others which are but men ? And thus whilest you are loth to attribute saluation to faith alone, but would make it common to works also, you cut your owne throates, and shew your selues to all the world, to be manifest impostors and deceiuers.

The text.

But all . do not obey the Gospell.

Rom. 10. 16.

The note.

We see then, that it is in a mans free will to beleue or not to beleue, to obey or disobey the Gospell or truth preached.

The answer.

Your sight is sharpe, you can see far into a mill stone : no reasonable man can see how your consequence followeth. All do not obey, ergo they haue free will to obey, or not to obey. It is like this : All papists go not whither they list, ergo no papists are in prison, or restrained of libertie.

The text.

I haue left me seuen thousand men that haue not bowed their knees to . Baal. Rom. 11. 4.

The note.

The heretikes adde heere image to the text, as Acts. 19. 35.

The answer.

A very great corruption sure to call an image an image. Your owne consciences do accuse you of grosse idolatrie, of bowing to the works of your owne hands, and therefore you wince and kicke if a man put his hand but nigh the soze. But I pray you what meaneth the feminine article in the Græke text ioined with Baal: Doth it not inforce vs to vnderstand the word, Image?

The text.

Rom. 11. 11.

I say then, haue they so stumbled: that they should fall? God forbid. But by their offence saluation is to the Gentils that they may emulate them.

The note.

The Iewes are not reiected wholly and incurably for euer, but for a part, and for a time suffered to fall, which God did turne to the Gentils generall good.

The answer.

If you would alwaies bozow your notes from such as in simplicitie and singlenes of hart haue sought to lead the people into truth, as you haue done this, the blotting of much paper, and the losse of much time might be spared.

The text.

Rom. 11. 12.

And if the offence of them be the riches of the world: and the diminution of them: the riches of the Gentils: how much more the fulnesse of them.

The note.

If God could, and did turne their fall and sinne into the good of the Gentils, much more will he worke good of their general conuerſion, which shall be at length the accomplishment of the church consisting of both the nations.

The answer.

God which doth turne all things to the good of those which are his, hasten if it be his will their conuerſion, and so the comming of his sonne, to abolish Antichrist, and end our miseries.

The text.

Rom. 11. 20.

Well. Bicause of incredulitie they were broken, but thou by faith doest stand: be not too highly wise, but feare.

The note.

We see that he which standeth by faith may fall from it, and therefore must

must liue in feare, and not in the vaine presumption and securitie of heretikes.

The answer.

I see no such thing, but onely this, that the seuerer iudgement of God against others, should make men walke moze carefully in their calling, and to feare and tremble at the sight and view of Gods heauie iudgements; but you as you haue not the spirit of adoption, so you know no feare but seruile, which the loue of God 1. Ioh. 4. 18. exyleth and banisheth from it. For the sonnes of God though they know and are well assured, that they shall abide in their fathers house for euer, yet feare, tremble, and quake at euery threath of his. Therefore this feare and certaintie of saluation are not opposed one against the other. But to turn home your note to your selues: God hath not spared the Iewes, nor Ierusalem, how shall he then spare the Romans and Rome? Which therefore doth aptly agree with the scope and purpose of the Apostle, because he compareth not ech particular man with other, but nation with nation. For many particular men of the Iewes were not reiect- ed, and in other nations multitudes haue not the faith, which they professe themselues to haue. And therefore it followeth, that as God reiecteth the Iewes, so he may reiect any other nation of the Gentils. Which is the moze diligently to be considered of you, for that the holie Ghost by the Apostle made speciall choise to set downe this threath to the Romans, who as you imagine can neuer erre or fall.

The text.

For I say by the grace that is giuen me, to al that are among Rom. 12. 3. you, not to be more wise, than behooueth to be wise, but to be wise to sobrietie, to euery one as God hath diuided the measure of faith.

The note.

None must presume to meddle aboue the measure of Gods gift, or out of the compasse of his state and vocation.

The answer.

Your note is true. And if your proud Antichrist tooke not vpon him without this compasse, then there had not been at this day so much war and bloodshed, so many mischiefes & miseries throughout Christendome, as now there is through his procurement and setting on.

The text.

And hauing gifts, according to the grace that is giuen vs, Rom. 12. 6. different either . prophecie according to the rule of faith, &c.

The note.

Propheſie is interpretation of the ſcriptures, which is according to the rule of faith, when it is not againſt the right faith, or when it is profitable to edifie charitie, as ſaint Auguſtine ſpeaketh. Lib. 3. doct. Chriſt. c. 25. & lib. 1. c. 36. and in effect he ſaith the ſame, Lib. 12. Confess. cap. 18. unto cap. 32.

The answer.

How happeneth it that you haue left all Auguſtines rules of interpreting, and left vs one onely rule of your owne deuising to interpret by, that is, the ſenſe and vnderſtanding of your church of Rome? And if that faile, howſoeuer it agreeth with the rule of faith, how profitable ſoeuer it be to edifie withall, howſoeuer it be vpholden with moſt plaine and manifeſt texts of ſcripture, what conſent of antiquitie ſoeuer there be for it, you reiect it, Rome with you muſt be the rule of truth: whatſoeuer proceedeth from thence muſt be holden for an oracle.

The text.

Rom. 12. 14.

Bleſſe them that perſecute you: bleſſe, and a curſe not.

The note.

Curſing is a vice whereunto the common people is much giuen, who often curſe them, on whom they cannot otherwiſe be reuenged: they may ſee heere that it is a great fault.

The answer.

The common people learned of your holie father of Rome to curſe them on whom they cannot otherwiſe be reuenged. And that they haue not eſpied this to be a great fault, the fault hath been in you, which haue kept till now of late this, and other ſcriptures from the eies of the common people, to the end they ſhould not ſee it. And we ſee yet at this day, that this vice there rageth and raigneth moſt, where the people are moſt ignorant, and moſt inclined to poperie.

The text.

Rom. 13. 8.

For he that loueth his neighbor hath a fulfilled the law.

The note.

Heere we learne, that the law may be and is fulfilled by loue in this life, againſt the aduerſaries ſaieng, it is impoſſible to keepe the commandements.

The answer.

The Apoſtle heere doth commend vnto vs the loue of our neighbor, not as a particular precept, but as a generall, comprehending the whole law. Therefore he that loneth as he ought, fulfilleth

fulfilleth the law, but that any man (Christ onely excepted) lo-
ueth his neighbor in that perfection that he ought, neither the A-
postle affirmeth, nor you can proue. Therefore your aduersaries
may and do truly hold, that it is impossible to fulfill the law by
exact obedience, and keeping of the commandments.

The text.

I know and am perswaded in our Lord Iesus Christ, that no-
thing is common of it selfe, &c. Rom. 14. 14.

The note.

Common, that is vncleane. See the annotation, Marke 7. 2.

The answer.

An Hebraisme, because they thought that the things vsed com-
monlie of vncircumcised nations were vncleane, as also they
esteemed of the vncircumcised persons them selues.

The text.

But to him that supposeth anie thing to be common, to
him it is common. Rom. 14. 14.

The note.

*Though he wish the weake to be borne withall, yet he uttereth his
minde plainlie, that in deed all the meates forbidden and vncleane in the
law, are now through Christ clensed and lawfull for euery man to vse.*

The answer.

As Paul was plaine in deliuering his doctrine concerning
daies and meates, so the papists doctrine thereof is obscure, darke,
and doubtfull, so that the greatest number of their simple follow-
ers haue their consciences snarled and intangled in daies and
meates, and know not the indifferencie of them.

The text.

For . what things soeuer haue bene written, to our learning
they are written: that by patience and consolation of the
scriptures we may haue hope. Rom. 15. 4.

The note.

*He meaneth all that is written in the old Testament, much more all
things written in the new Testament are for our learning and comfort.*

The answer.

If both the Scriptures of the old & new Testament be writ-
ten for our learning, what meaneth the church of Rome neither
to prouide teachers in number sufficient, nor yet to suffer the
people to reade them in a language that they may vnderstand:
is it not because you are content to haue men nuzzled in igno-
rance,

*Pope Paul the
second este-
med all that
were learned
for hereticks, &
did wish the
Romanes to set
their children
no longer to
school, but till
they could
write & reade.
Platina.*

rance, and so spoiled of the comfort which God hath provided for them. I thinke pope Paul and you be of one iudgement.

The text.

Rom. 15. 5.

And the God of patience and of comfort giue you to be of one mind one toward another according to Iesus Christ, that of one minde with one mouth you may glorifie God, and the Father of our Lord Iesus Christ.

The note.

Vnitie in religion commended.

The answer.

Papish vnitie consisteth in this, that seruice bee in one language through Christendome, whether people vnderstand it or no: Otherwise what vnitie is and hath bene in your religion, they that are acquainted with your writers and stories can tell. As for example your great professor Martinus, whilest he is carried with an enuious stomacke to carpe at our English translations, doeth condemne yours in more then an hundred places. But I confesse howsoever you haue dissented in other things, you haue held, and do hold a marueilous vnitie against al verity, and that is the cause that not one of you maketh anie conscience of lieng. And though there are amongst vs also some contentions, yet they are not about waightie points of doctrine, for therein is a verie great consent, but such as hath happened amongst the Apostles them selues, and are all about bearing with, or rooting out some leanings of yours.

The text.

Rom. 15. 8.

For I say Christ Iesus to haue bene a minister of the circumcision, for the veritie of God to confirme the promises of the fathers.

The note.

Christ did execute his office and ministerie onlie towards the people of circumcision, that is, the Iewes.

The answer.

This note is true, but yet so as that in diuerse Christ afoze shewed the calling of the Gentiles.

The text.

Rom. 15. 25.

Now therefore I will go to Hierusalem to minister to the Saints.

The note.

He meaneth the holie persons, that hauing forsaken all their goods for Christ, were wholie conuerted to serue the Lord with all their mind.

Saint

Saint Hierome against Vigilantius the heretike, reprehending the almes giuen to such, as do the heretikes also of our time.

The answer.

What heretikes of our time finde fault with relieuing the needie saints of God, but you meane them that iustlie finde fault that a great number of roging Friers, being lustie, and able to get their liuing by the sweat of their browes, should be relieved, and so deuoure and consume that which is due to the poore, needie, sicke and impotent people, contrarie to the precept of Paul: He that laboureth not, let him not eat. But at Hierusalem there were then none of those, that professed willfull pouertie.

The text.

I beseech you therefore brethren by our Lord Iesus Christ, Rom. 15.30. and by the charitie of the holie Ghost, that you helpe me in your praiers for me to God.

The note.

In that the Apostle desireth to be praied for, we may be moued to seeke the same as a great benefit.

The answer.

The praiers of the faithfull are very forcible helps to aduance forward the good desires and endeuors of Gods ministers.

The text.

Salute Prisca and Aquila my helpers in Christ Iesus.

Rom. 16.3.

The note.

The onely salutation of somocrthie a man is sufficient to fill him with great grace that is saluted. Chrysost. in 2. Timoth. 4.

The answer.

I maruell you are not ashamed to alledge the doctors for that which you your selues beleene not. Can any man by saluting bestow Gods graces, where it pleaseth him to salute? The fathers proue the holie Ghost to be God, bicause the gifts and graces of God are distributed as he will. And I pray you how much inferior do you make Paul to the spirit of God, if his salutation be sufficient to fill with graces, whom it pleaseth him to salute: Wel let your note haue that credit, that Chrysostoms bare word without further matter may giue it.

The text.

Who for my life haue laid downe their necks, to whom not Rom. 16.4. onely I giue thanks, but also the churches of the Gentils, and their domesticall church.

The

The note.

This domesticall church was either that faithfull and Christian household, or rather the Christians meeting together there, and in such good houses to heare diuine seruice, and the Apostles preaching in those times of persecution.

The answer.

Why do you not in stead of diuine seruice, say mattens and masse? For we now understand by diuine seruice, that they praised together in a tongue they vnderstood, and that likewise some parcel of scripture was read, which was by their Apostles or pastors interpreted to them. Which how far it disagreeeth with the manner and custome of your church, he that hath halfe an eie may see

The text.

Rom. 16. 15.

Salute Philologus, and Iulia, Nereus, and his sister, and Olympias, and all the saints that are with them.

The note.

The protestants heere reason thus: Peter is not heere saluted, Therefore he was neuer at Rome. See the annotation.

The answer.

You slander the protestants. Their maner of reasoning is not so loose. They reason thus: Paul who so carefully reckoned and saluted the chiefe and principall Christians at Rome by name, would not haue forgotten Peter as the principall and chiefe, if he had then bene there. Therefore it is very likely, that he was not then there, because he was not then saluted. We know that it is not materiall, whether Peter were at Rome or no, or whether he were bishop there or no. And therefore they are not points that we greatly sticke on. But those that tell the time of his coming thither, and how long he liued, they are manifestly confuted by the truth of the word, against which no credit of men can stand. For his being bishop there, the consent is not so great as you Thrasonically brag of. For some hold that neither he was bishop there, nor made the first bishop there. Some make Paul as much bishop there as Peter. That Peter might then be out of the citie, either for persecution, or busines, or else that being there, Paule might write other letters, wherin this might be inclosed, are but your surmises, wanting both testimonie of antiquitie, and all probability.

*Clemens.
Eusebius lib. 4.
cap. 6. Ecclesiastica
historia.*

The text.

Rom. 16. 17.

And I desire you brethren, to marke them that make dissensions

tions and scandals contrarie to the doctrine which you haue learned, and auoid them.

The note.

Of the prince of the Apostles saith Theodoret upon this place.

The answer.

Why we should thinke they learned of Peter, I see no reason. But for that which you would haue the simple believe, that by the word which it pleaseth you to translate prince, Peters supremacye aboue the other Apostles is meant, they are to be admonished that the fathers giue the same name to Paule as well as to Peter, whereby it appeereth, that they thought not of any such supreme power or authoritie: which also is not onely manifest by the continual practise of the first church, but also by plaine speeches of the fathers. Eusebius saith, that neither Peter nor John tooke vpon them to be cheefe ouer the Apostles, but gaue the primacie to James whom they made bishop of the Apostles. Cyprian saith, that all the Apostles were equal in authoritie. Ambrose cannot tell of Peter and Paul whether of them he may preferre. By this it is euident, that the fathers meant not by reuerend titles they gaue Peter, to exalt him in authoritie aboue the rest.

*Ecclesiastica
historia. lib. 20.
cap. 1.*

*De simplicitate
prelatorum
sermone. 66.*

The text.

For such do not serue Christ our Lord, but their owne belie: and by sweete speeches and benedictions seduce the harts of the innocents.

Rom. 16. 18.

The note.

The speciall way that heretikes haue euer had to beguile was and is by sweete words & gaie speeches, which their sheeps coate see before described particularly in the annotation vpon Saint Matthew. cap. 7. vers. 15.

The answer.

Is there any way of beguiling that papists want? Did euer any in the worlde prouide better for their bellies? Did you not make of Saint Peters keies, picklockes to rob euerie mans coffers with them? Extraordinary tokens of fained holines where shall a man looke for them, if he finde them not in your Iesuites, and friers: fild and fine speeches are your studie. And that they may be more admired, and better able to deceiue, you keepe from the people the key of knowledge, you nuzell them in ignorance to the ende, they should not be able to discerne words from matter.

A a

The

I. Corinthians.

The text.

1. Cor. I. 12.

And I meane this, for that euerie one of you saith, I certes am Paules, and I Apollos, but I Cephas, and I Christs.

The note.

The beginning of schismes is ouer much admiring, and addicting mens selues to their owne particular masters.

The answer.

Antoninus de
Dominico.

We haue one master, that is to saie Christ, him we professe to follow, and of him to learne: others of what godlines or estimation so euer we follow, but so far forth as they followed Christ. If admiring of men, and addicting mens selues to particular masters, be the beginning and cause of schismes: Then what can you say for your Austen friers, your Dominicans, your Franciscans, your Iesuites, your scholemen, your Thomists, your Scotists, why they should not go for schismatikes? Haue they not the authoꝝ of their their sects in admiration? Haue they not addicted themselues to their particular masters? Haue they not deuised a number of vntruthes to bring their masters into admiration, and estimation? What though there be some kinde of consent amongst them, yet that excuseth them not from being schismatikes, no more then the consent of Pharisees, Sadduces, & other sectaries of the Iewes against Christ, and his truth, did excuse them.

The text.

1. Cor. 3. 2.

As it were to litle ones in Christ, I gaue you milke to drink, not meate: for you could not as yet. But neither can you now verily, for yet you are carnall.

The note.

The church onely hath truth both in her milke, and in her bread, that is whether she instruct the perfect or imperfect, who are called carnall.
Aug. lib. 15. cap. 3. contra Faustum.

The answer.

Augustin. de
unitate Eccle-
siae capite. 4.

If you went not about with the name of the church to beguile the simple, as though thereby your church were vnderstood, wee needed not to giue this any answer. But now to auoide your deceit we (as we learne of Augustine) admonish all men by the scriptures to iudge of the church, least therin being deceiued, they in stead of milke and bread receiue strong poison.

The

The text.

For we are Gods coadiutors : ⁊ you are Gods husbandrie, 1. Cor. 3. 9.
you are Gods building.

The note.

A marvellous dignitie of spirituall pastors, that they be not the onely instruments, or ministers of Christ, but also Gods coadiutors in the worke of our saluation.

The answer.

I haue not hitherto neither carped at your old translatō, nei-
ther yet at your translation, neither will I begin here, though I
might. Onlie this I would haue all men to obserue diligently,
that in this dignitie, which God hath bestowed vpon men to vse
their laboꝝ, and paines in his woꝝke, men do vse strength not na- 1. Cor. 3. 5.
turall but conferred by grace, that they may be apt, and fit instru-
ments to aduance foꝝward Gods woꝝke, so that they haue no-
thing of themselues, in themselues to glozie of. And further, that
all that which is chēse in this woꝝke, as all encrease of goodnes, 1. Cor. 3. 7.
saluation, and life do so procéde from God, as that therein he v-
seth no mans helpe, but his owne.

The text.

But these things ⁊ brethren I haue transfigured, into my 1. Cor. 4. 6.
selfe and Apollo for you : that in vs you may learne, one not
to be puffed vp against another, aboue that is written.

The note.

*Lo when he named himselfe, and Apollo, and Cephus : he ment other
seditious and factious preachers, whose names he spared.*

The answer.

We see rather that those which are seditious and factious, doe
foꝝ their better winning of credit, shroud them selues vnder the
names of those which be famous foꝝ godlines and learning. And
so it is like that they did at Corinth, ⁊ that the Apostle correcting
the fault, was content to spare their names, that by that milde
dealing he might the better winne them, if it were possible.

The text.

For ⁊ if you haue ten thousand pædagogues in Christ, yet 1. Cor. 4. 15.
not manie fathers.

The note.

So may Saint Augustine our Apostle say to vs English men.

The answer.

The reader is here to vnderstand, that our papists meane Au-
gustine

gustine the monke, & not Augustine the famous doctoꝝ, and that this Augustine was no Apostle, foꝛ that he was not sent vs immediatlie from God, but from a mere man. This Augustine found in this Iland better Christians then he made anie, whom because they could not like that gallie malwrie which he brought from Rome, he caused to be most cruellie murdered in great numbers. And yet this is to be noted also, that a great number of our popish corruptions in his time were neither bred noꝛ boꝛne, as foꝛ example the vniuersalitie of the popes power and transubstantiation.

The text.

1. Cor. 5. 2.

And you are puffed vp, and ⁊ haue not mourned rather, that he might be taken away from among you, that hath done this deede.

The note.

Christian men should be sorrowfull to see greuous offences borne withall, and ought zealouslie to seeke the offenders punishment by excommunication.

The answer.

This note agreeth not with the open practise of your church of Rome, wherein not onlie Curtisians are maintained foꝛ money, but also the sinne of Sodom both freelie practised, and also praised and commended.

The text.

1. Cor. 5. 9.

I wrote to you in ⁊ an Epistle, not to keepe companie with fornicators.

The note.

Either this epistle in the words before, or some other.

The answer.

I take it to be some other, foꝛ that I see no reason to lead me to thinke it to be this.

The text.

1. Cor. 5. 11.

But now I wrote to you, not to keepe companie, if he that is named a brother, be a fornicator, or a couetous person, or a seruer of idols, or a railer, or a drunkard, or an extortioner: with such a one not so much as take meate.

The note.

A notorious wilfull corruption in the Bible 1 5 6 2. translating in the verse before idolaters, and here worshippers of images, the Apostles word being one ειδωλάτρης, idolater.

The answer.

A marueilous iudgement of God is vpon you, that contrarie
to

to the expresse commandement of God, & contrarie to the whole course of scriptures, you maintaine that worshipping of images is not idolatrie. Your quarrell to the translation is answered by Doctor Fulke against Martinus. As for your selues you bolv to the wood, whereof part hath serued to warme men, and part to dresse their meat: denie it if you can. Esai. 44. 18, 19.

The text.

Or know you not that the saints shall iudge of the world? 1. Cor. 6. 2.

The note.

The faithfull iudge and giue sentence with God at the latter daie, speciallie the Apostles and the perfect Christians that haue forsaken all for Christs sake.

The answer.

The promise of iudging the world is generall to all true Christians, and not restrained to perfect Christians. But that is intollerable, that you plant the perfection of Christians in them selues, that is, in their owne doing, whereas our perfection is the doing and perfect obedience of our Lord & Saviour Jesus Christ.

The text.

Do not erre, neither fornicators, nor seruers of idols, nor adulterers, nor the effeminate, nor the liers with mankinde, nor theeuers, nor the couetous, nor drunkards, nor ratters, nor extortioners shall possesse the kingdome of God. 1. Cor. 6. 10.

The note.

For this the English Bible 1562. falselie translateth worshippers of images.

The answer.

A soule must be alwaies plaieng with his bable, your quarell is not wort the answering so oft. An idol in Greeke is the same that we call image in English: but you can not abide that an image should be called an image, but you can abide to commit as grosse and foule idolatrie, as euer there was anie in the world.

The text.

Euerie sinne whatsoeuer a man doeth is without the bodie: but he that doeth fornicate, sinneth against his owne bodie. 1. Cor. 6. 18.

The note.

Fornication is not onely an enimie to the soule, but wasteth, weakeneth, corrupteth, and defileth the bodie, more properly and directly than any other sinnes do.

The answer.

Your note is true, and yet some of your side do prefer fornication

*Smith de uo-
tu & calibatu.*

tion before marriage in some persons, and all your priests refuse the remedie, that God himself hath ordained against fornication.

The text.

1. Cor. 7. 5.

Defraud not one another, except perhaps by consent for a time, . that you may giue your selfe to praier : and returne againe together, least sathan tempt you for your incontinencie.

The note.

If the lay man can not pray, vnesse he abstaine from his wife : the priest that alwaies must offer sacrifices, and alwaies pray, must therefore alwaies be free from matrimonie. Hierom lib. 1. c. 19. cont. Iovin.

The answer.

Will you admit all Jeroms reasons in that booke to be good? I know you will not. Amongst other this is a very loose one: Remember I pray you your owne note vpon the first to the Romans. He is said to pray continually, that every day at some certaine time praieth. Therefore there is no such necessitie for anie man to abstaine continually from marriage, bicause married men may very well haue time for both the duties.

The text.

1. Cor. 7. 8.

. But I say to the vnmarried, and to widowes : it is good for them if they so abide euen as I also.

The note.

Before he treated of the continencie of such as were married, now he giueth lessons for the vnmarried also.

The answer.

But you refuse to learne both the one and the other. For neither you will admit euery man to haue his owne wife, neither yet will you leaue the profession of virginity to be taken or left, as euery man feeleth in himselfe strength, for that to be giuen to him, or not to be giuen to him of God.

The text.

1. Cor. 7. 23.

You were bought with price, be not made the bond men of men.

The note.

You must not serue men, so that you obey or please them more than God.

The answer.

The pope exacteth that seruice, his extollers, flatterers, and clawbacks bestow it vpon him : and generally all papists vnder that coloz and pretence, withdraw euen their lawfull obedience from their soueraignes and lawfull princes.

The

The text.

Art thou loose from a wife, seeke not a wife. But if thou take a wife & thou hast not sinned. 1. Cor. 7. 28.

The note.

Virginitie counselled as the better, marriage not forbidden, because it is no sinne.

The answer.

Why haue you not thrust virginitie in amongst your sacraments, sith you hold it absolutely better than matrimonie? You speake very nicely of marriage, being one of your sacraments: Virginitie counselled, marriage not forbidden. The reasons, because virginitie is the better, but marriage no sinne. Is that the best reason you can giue for the not forbidding of marriage, or can you afford it no better commendation? Is marriage a sacrament, and no where counselled nor commanded? Sure that were very strange. The admirers of virginitie make marriage no better than sinne. For the end of it is death, saith Jerom in his first booke against Iovinian. But to leaue your fantasies of marriage and virginitie, this I say, that either of them is better than other, as time, place, persons, and other circumstances do serue for the choise of the one or the other. Marriage is the holie ordinance of the almightie, commanded to all that haue not the gift of continencie. Virginitie is a vertue rare onely to be kept of those, to whom God hath giuen speciall gifts for that purpose.

The text.

But a more blessed shall she be, if she so remaine according to my counsell. And I thinke that I also haue the spirit of God. 1. Cor. 7. 40.

The note.

The state of widowhood more blessed than the state of matrimonie.

The answer.

This also is not absolute, but in respect of many encumbrances that commonly accompanie the married.

The text.

Knowledge puffeth vp, but charitie edifieth.

1. Cor. 8. 1.

The note.

Knowledge without charitie puffeth vp in pride, and profiteth nothing at all: when it is ioined with charitie then it edifieth. Aug. lib. 9. ciuit. Dei. cap. 20.

The answer.

Here againe saint Augustine might haue been spared, for you haue giuen testimonie sufficient of your reading.

The

The note.

1. Cor. 9. 5. Have not we power to lead about a woman a sister, as also the rest of the Apostles, and our Lords brethren, and .Cephas?

The note.

He nameth Cephas (that is Peter) to proove his purpose by the example of the chiefe and prince of the Apostles. Saint Ambrose. Saint Chrysost. Oecum. upon this place.

The answer.

You plaie altogether the sophisters, to racke a word or two beyond the meaning of the writers. I have told you befoze that it was no peece of their meaning to giue to Peter anie soueraignty ouer the rest of the Apostles, as well bicause they giue those additions to others as to Peter, as also for that in expresse words they make all the Apostles equall in authoritie, & of Paul and Peter they know not whether of them to preferre. But what neede we fathers, are not the scriptures in this case plaine? did not James, Peter, and John giue to Paul and Barnabas the right handes (not of soueraignty) but of societie, and Paul esteemed not himselfe inferior to the best and chiefest of the Apostles? And if your desire for Peter were graunted, yet for the Bishop of Rome you were neuer the nigher your purpose.

Galat. 2. 9.

2. Cor. 11. 5.

The text.

1. Cor. 9. 9. For it is written in the Law of Moises, Thou shalt not muzzle the mouth of the ox that . treadeth out the corne.

The note.

In that countrie they did tread out their corne with oxen, as we do thresh it out.

The answer.

A needlesse note, for what could anie man els imagine of it?

The text.

1. Cor. 9. 13.

Know you not that they which worke in the holie place, eate the things that are of the holie place, and they that serue . the altar participate with the altar?

The note.

The English Bible (1562) here and in the next chapter saith thrise for altar, temple most falselie and hereticallie against holie altars, which about the time of that translation were digged downe in England.

The answer.

An ouersight we graunt, but false or hereticall meaning we denie. For if these places make nothing for your altars, howe could the leauing out of the word altar be of purpose against your

your altars. Besides, the translator sufficientlie cleareth him selfe of anie such purpose, in that in diuers and sundrie places, he translateth altars, as he findeth it. For it had bene to verie small purpose in a place or two to shunne the name of altars, and to re- teine them in infinite other places.

The text.

To all men : I became all things, that I might saue all.

1. Cor. 9. 22.

The note.

Not by fiction or simulation, but by compassion of the infirmities of all sortes. August. epist. 9.

The answer.

A verie good and necessarie example for those which labour in the word, to beare so farre as they lawfullie may, or can with the infirmities of manie, to the end to winne and gaine them to God.

The text.

Therefore he that thinketh him selfe to stand, let him take heed : least he fall.

1. Cor. 10. 12.

The note.

It is profitable to all, or in a maner to all for to keepe them in humi- litie, not to know what they shalbe, saith Saint Augustine, which maketh against the vaine securitie of the protestants.

The answer.

You alledge Saint Augustine at randon without telling vs where we might finde this place, which maketh me to doubt that it is but some patch of a place, which being violentlie pulled from that which goeth before, and from that which followeth, may seeme to make for that which he meant not. In which con- iecture, whether in this place true or false, yet I do you none in- iurie. First, because Augustine giueth me occasion so to coniec- ture, whom I suppose in this point not to be against him selfe, who alwaies teacheth chzistians not to doubt of that which God hath promised them. Secondlie, your selues haue often giuen oc- casion of this coniecture, who manie times make the fathers seeme to speake that, which they neuer meant, as both alreadie hath bene shewed, and heerafter shall be shewed in these answers to your marginall notes.

The text.

And I praise you brethren, that in all things you be minde- full of me : and as I haue deliuered vnto you, you keepe my precepts.

1. Cor. 11. 2.

The note.

In the Greeke traditions μαρτύριον.

The answer.

Could not your vulgar translator abide traditions, or hath the Greeke worde some other signification? Against vs Martinius maketh manie and mightie outcries if we do not allwaies translate it tradition. He cannot abide that we should learne any moze significations of the word. And all the stir is to giue some colour to your vnwritten verities.

The text.

1. Cor. 11. 23.

For I receiued of our Lord that which also I haue deliuered vnto you, . that our Lord Iesus in the night that he was be- traied tooke bread, &c.

The note.

The Apostles drift in all that he saith here is against vnwoorthy re- ceiuing (as S. Augustine also noteth ep. 118. cap. 3.) and not to set out the whole order of ministracion, as the heretikes do ignorantly imagine.

The answer.

Saint Augustine doth not saie, that the whole order of the administracion of the Lords supper is not to be gathered hence. For if the whole institution of Christ, be not a direction to vs for that, whence shall we haue it? But it is best for you to stand vpon deniall of this, bicause you break the whole institution of Christ. How did Paule deliuer that which he receiued of the Lord, if he deliuered not the order of the administracion of the sacrament? did not Christ leaue vnto his church an order for it? Though the Apostles drift here be against vnreuerent and vnwoorthy recei- uing, yet that could not be better reformed, then by teaching the reuerende and orderly vse of it. But bicause you haue in your larger annotations bestowed great laboz about this point, there- fore I refer it ouer to the answer of them.

The text.

1. Cor. 12. 8.

To one certes by the spirit is giuen . the word of wisdome, and to another the word of knowledge according to the same spirit : to another faith in the same spirit, &c.

The note.

All these gifts be those, which the learned call gratias gratis da- tas, which be bestowed often vpon euill liuers, which haue not the other graces of God, whereby their persons should be gratefull, iust, and holie in his sight.

The

The answer.

That these graces which are here recited are freely giuen many times to the wicked is manifest, and confessed of all. But that which you would secretly insinuate, that the other graces wherby men are made gratefull, iust, and holie in Gods sight, are not freely giuen, but to those that procure them by works preparatorie, or to them that deserue them by inherent iustice, is manifestlie and directly opposite to the Scriptures. Romaines 3. 24. Ephes. 2. 8.

The text.

For as the bodie is one, and hath manie members, and all the members of the bodie wheras they be manie, yet are one bodie: so also Christ. 1. Cor. 12. 12.

The note.

A maruellous union betwixt Christ and his church, and a great comfort to all catholikes being members thereof, that the church and he the head and the bodie make and be called one Christ. Aug. de unita Eccl.

The answer.

A maruellous good note, wherin onely this heed is to be taken, that men be not deceiued by ioining themselues to those that are catholikes in name, and not in deede. Which it is impossible otherwise to auoide, then by holding fast the societie of them, that embrace and keepe that forme of doctrine, which was deliuered to the church by the apostles, whom all parts confesse to be true catholikes.

The text.

Are all apostles? are all prophets? are all doctors? are all myracles? haue all the grace of doing cures, &c. 1. Cor. 12. 28.

The note.

Saint Augustine ep. 137. giueth the same reason, why myracles and cures be done at the memories or bodies of some saints, more then at others, and by the same saints in one place of their memories, rather then at other places.

The answer.

Augustine was a man, sometimes, as well as others, deceiued by illusions. For why should not the same saints memories be honored with myracles in Affrica, as well as in Italie? For it was not to places, but to persons, that the gift of doing myracles was granted. How much trulier wrote Augustine that myracles were not suffered to endure to his time, least men should al-

*August. 1. 10.
tract. cap. 13.*

waies seeke visible confirmations, and least men should ware cold by the commonnes of those things, by the strangenes wherof they were first enflamed.

The text.

1. Cor. 13. 2.

And if I should haue prophecie, and knew all mysteries, and all knowledge, and if I should haue all faith, so that I could remooue mountaines, and haue not charitie I am nothing.

The note.

This prooueth that faith is nothing woorth to saluation without works, and that there may be true faith without charitie.

The answer.

It is strange that when in the former chapter you haue set faith among the gifts that are giuen often vnto the wicked, now the same faith being spoken of, you would haue it to be taken for the faith we speake of in the cause of iustification, and so consequently that it might be without charitie: Whereas there is as much difference betwene that faith, and this, as is betwixt the belöfe of the omnipotent power of God, and affiance in his goodness. But admit that that were granted you, which you so much desire, that a true faith were here ment, how folloiweth your reason? Is euerie supposition a pꝛöfe? Saint Paule saith, if an angell from heauen teach an other gospel, &c. doth it follow that an angell from heauen may teach an other Gospel? do you not see the vanitie of your pꝛöfe?

The text.

1. Cor. 13. 10.

But when that shall come that is perfect, that shal be made voide that is in part.

The note.

By this text Saint Augustine lib. 22. Ciu. cap. 29. prooueth that the saints in heauen haue more perfect knowledge of our affaires here, then they had whiles they liued here.

The answer.

De spiritu &
anima, cap. 29.

Saint Augustine there entreateth of the knowledge and sight of God, which the godly shall haue after the resurrection of their bodies. And he speaketh in that place no word of the knowledge, that dead men haue touching the affaires of men liuing here, whiles this world endureth. But touching that matter his mind is, as he expꝛesseth it else where, that the saints in heauen know no more what we do here, then we know what they do there. But you care not how you lie, so you may turne men from God, to put confidence in creatures.

The

The text.

And now there remaine faith, hope, and charitie, these three. 1. Cor. 13. 13.
But the greater of these is charitie.

The note.

Charitie is of all three the greatest. How then doth onely faith, being inferior to it, saue, and iustifie, and not charitie?

The answer.

I will not at all touch that charitie is not simply the greatest, but in some certaine respects. But I will come to your reason. If faith iustified by the vertue and merite of it self, then your reason were somewhat, for then charitie being the greater vertue, should rather iustifie. But now when it is but an instrument, to lay hold vpon Christ our righteousness, your reason holdeth not. Our hands are inferior to some other parts of man, yet our hands are the onely instruments, whereby we lay holde on, and vse such weapons as serue for our defence: And therefore men are called men of their hands.

The text.

But if thou blesse in the spirit, he that supplieth the place of the vulgar, how shall he say Amen, vpon thy blessing, because he knoweth not what thou saiest? 1. Cor. 14.

The note.

By this word are ment all rude vnlearned men, but specially the simple, which were yet vnchristened, as the Catechumens, which came into those spirituall exercises, as also infidels did at their pleasures.

The answer.

By this word are ment all private men, for it is euident that except they vnderstode the publike prayer and thankesgiuing, they could not shew forth their assent by saying, Amen.

The text.

For I deliuered vnto you first of all, which I also receiued: 1. Cor. 15. 3.
That Christ died for our sinnes according to the Scriptures.

The note.

This deliuerie in the Latine, and Greeke importeth tradition, and so by tradition did the Apostles plant the church in all truth, before they wrote any thing.

The answer.

The controuersie is not whether tradition, or writing was first: but whether the apostles did not write as much as is necessarie for vs to know, and keepe: and whether traditions, which
vnder

Under their name you obtrude, be to be iudged by their writings, or not. As for that tradition he speaketh of here, he specififieth most plainly in writing, and therefore this can not make for your unwritten verities, to the which you would faine impropriate the name of traditions.

The text.

1. Cor. 15. 10.

But by the grace of God I am that which I am : and his grace in me hath not been . voide : but I haue labored more abundantly then all they : yet not I but the grace of God with me.

The note.

In him Gods grace is not voide, that worketh by his freewill according to the motion, and direction of the same grace.

The answer.

As you haue drawn freewill from philosophie, so you plant grace in the roine of that, which the philosophers called right reason, and you giue vnto it no more then they did to right reason, that is to moue and direct the will. But Paule on the contrary side so attributeth all to grace, that he leaueth nothing to himselfe. I haue labored (saith he) yet not I, but the grace of God with me, that is to saie, which is with me.

The text.

1. Cor. 15. 14.

And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith, and we are found also . false witnesses of God, &c.

The note.

Some may say, if the catholike faith in all points be not true, then our first apostles were false witnesses, then hath our countrie beleened in vaine, all this while are all our forefathers dead in their sins, & perished, which presupposing Christ to be God, were the greatest absurditie in the worlde.

The answer.

And whie did you not say, if the faith which the church of Rome at this day professeth, be not in al points true: for that we know you meane by the Catholike faith: but you would haue your words true, howsoeuer your meaning was. But we denie your Romish faith to be the catholike faith. By our first Apostles also you meane neither Peter nor Paul, nor anie of Christs Apostles, but Augustine the monke pope Gregories apostle: but if his doctrine were Catholike, neither yours nor ours is in all points

points Catholike. For our forefathers which you speake of, you meane those which liued of late yeres: for those of elder time knew not your faith, they could not tell that the Pope could not erre, they thought him subiect to the whole church, they knew nothing of transubstantiation, of concomitance, and of a number of such toies as you of late haue coined. And therefore let men vnderstand that the Catholike faith is that, which Paul and Peter and the other Apostles of Christ left vnto vs, taught in the scriptures, and that which the first church of Christ beleued and embraced at their hands, and which the church of Rome at this day persecuteth, and then your note may stand vntouched.

The text.

For a starre differeth from starre in glorie, so also the resurrection of the dead. 1. Cor. 15. 42.

The note.

The glorie of the bodies of saints shall not be all alike, but different in heauen according to mens merits.

The answer.

The Apostle putteth no difference here betwene the glorified bodies of the saints: but betwene the state of our bodies afore the resurrection and after the resurrection: betwixt which two states of the selfe same bodies, there shalbe as great difference, as betwixt the glorie of the sunne, & the glorie of anie other starre: & therefore you do but according to your accustomed order, wrest this text to bring men to put confidence in their owne merits.

The text.

It is sown a naturall bodie, it shall rise a spirituall bodie. 1. Cor. 15. 44.

The note.

As to become spirituall doeth not take away the substance of the bodie glorified, no more when Christes bodie is said to be in spiritual sort in the sacrament, doth it import the absence of his true bodie & substance.

The answer.

Hungrie dogges eate durtie puddings, this stuffe must serue where better can not be had. Our bodies though spiritual and configured (as you call it) to the bodie of his glorie, yet are true bodies, & not in manie places at once, wherof it followeth that Christes bodie being a true glorified bodie, is not in manie places at once: for that can not stand with the trueth of his bodie.

The text.

This I say (brethren) that a flesh and blood can not possesse the 1. Cor. 15. 50.

the kingdome of God, neither shall corruption possesse incorruption.

The note.

Flesh and blood signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

The answer.

If you should light on men as froward and contentious as your selues, they might with as great reason contend with you, for the litterall sense of flesh and blood, as you do for the litterall sense of, *This is my bodie*, which speech being of a Sacrament, you will by no means admit to be of the same nature, and to haue like interpretation as all other speeches of Sacraments haue.

The text.

1. Cor. 16. 2.

In the first of the Sabaoth, let euerie one of you put a part with him selfe, laying vp what shall well like him: that not when I come collections be made.

The note.

That is Sunday. Hierome q. 4. Hedibia. So quickelie did the Christians keepe Sunday holie day, and assembled to diuine seruice on the same.

The answer.

For Sunday, that it was appointed by the Apostles to be kept for the Sabaoth, & that it was so solemnized in their times it is manifest, you needed not Saint Hieroms authoritie for it, sauing that you lone to vse the fathers where you least need them.

The text.

1. Cor. 16. 3.

But I will tarie at Ephesus till Pentecost.

The note.

The heretikes and other new fangled strine amongst themselves, whether Pentecost signifie here the terme of fiftie daies, or els the Iewes holie day so called. But it commeth not to their minds, that it is most like to be the feast of Whitsuntide, kept and instituted, euen then by the Apostles, as appeareth by the fathers. See Augustine epist 119. cap. 15. and 16. Ambrose in cap. 17. Luce.

The answer.

In Augustine I find certaine mysteries in the number of fiftie noted as well out of the new testament, as out of the old, and that the feast of Pentecost was in his time kept of Christians: but what was meant by it in this place, or whether the Apostles did institute that feast to be kept of Christians or not, I find nothing there. In Ambrose I find, that the beginning of the eighth weeke after

after Easter maketh the Pentecost, and that Paul in this place promised to tarrie till that time, and that they kept all the fiftie daies as Easter, but whether by the apostles tradition or no, that is left vncertain. So we see not by your fathers, that the apostles instituted the feast of Whitsuntide. But we see that you loue to trouble your selues and others with trifles.

The text.

If any man loue not our Lord Iesus Christ, be he Anathema, 1. Cor. 16. 22.
• Maran-atha. The note.

That is, our Lord is come. Hierom ep. 173. Therefore Anatheua to all that loue him not, or beleue not. Theophilact. vpon this place.

The answer.

In matter not in controuersie betwixt vs you make vnnecessarie shew of reading. If you did either in loue or in faith wait for the coming of the Lord, you would not wilfully serue his enimie, and oppose your selues to his known truth.

2. Corinthians.

The text.

For, my selfe, also that which I • pardoned if I pardoned any thing for you in the person of Christ: That we be not circumvented of satan. For we are not ignorant of his cogitations. 2. Cor. 2. 10.

The note.

Καὶ ἐγὼ ὅτι. Though he did great penance, saith Theodoret, yet he calleth this pardoning, χάρις, a grace, because his sinne was greater than his penance.

The answer.

It is happie you will confesse one man pardoned of grace, which had not by greatnes of penance deserued it. Theodozets meaning was not to part his pardoning betwixt penance and grace. And the text proueth clearly, that how great testimonies so euer man giueth of true repentance, yet remission and pardon of sinnes is not merited, but proceedeth merely of grace and fauor.

The text.

For that our tribulation, which presently is momentanie and light, worketh aboue measure exceedingly an eternall waight of glorie in vs, we not considering the things that are scene, but the things that are not scene. 2. Cor. 4. 17.

The note.

The English bible 1577 doth falsely translate Prepareth.

The answer.

This translation although not so proper in word, yet all one in sense with the rest, is alreadie iustified by master D. Fulke against Martinus. The reason which he yeldeth for your fault finding is to be noted: for it sheweth that you would haue that, which is momentanie and light, to deserue that, which is eternal and of great waight, and so make a small matter to deserue eternall life and glorie. So lightly you thinke to come by heauen.

The text.

2. Cor. 5. 8.

But we are bold, and haue a good will to be pilgrimes rather from the bodie, and to be present with our Lord.

The note.

This place proueth, that the saints departed now since Christ sleepe not, till the day of iudgement, and that they be not holden in any seuerall place of rest from the fruition of God, till the resurrection of their bodies, but that they be present with God in their soules.

The answer.

You would say that this proueth, that the soules of the saints sleepe not with their bodies till the day of iudgement. I maruell much why the apostle speaketh nothing here of purgatorie, sith by your churches doctrine, the soules of the greater part of Gods saints, after the earthly house of this habitatio is dissolued, go for a time to the paines of purgatorie: which is directly against the apostles doctrine in this place deliuered. For he immediately after our dissolution, appointeth vs an house to dwell in, not for a time, but eternally; not in purgatorie, but in heauen; not seuered from the fruition of God, but in the presence of our Lord: from which he placeth none absence, but whiles we are here in the bodie.

The text.

2. Cor. 5. 21.

Him that knew no sin, for vs he made sinne, that we might be made the iustice of God in him.

The note.

That is to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

The answer.

If men should here without all reason sticke upon the letter, as you do in, This is my bodie, what can you say for this exposition, that might not be iustly returned against you in that: Your annotation you send vs vnto, is a childish cauill grounded upon this, that the scripture calleth him iust that doth iustice. But doth it

it call none else so. The publican departed better iustified than the pharisee, I pray you what iustice had he done? God iustificeth the wicked. He is iust, or blessed to whom God imputeth no sin. The iust man liueth by faith. So obtained the these vpon the crosse to be iustified and saued. You see then that the Scripture speaketh of some other kind of iustice, besides that which consisteth in our owne doings. Leauē therefore your foolish cawilling.

Luk. 18. 14.

Rom 4. 5.

Psal. 33. 1.

The text.

As sorrowfull, but alwaies reioicing: as needie but enriching manie: as hauing nothing, and possessing all things.

2. Cor. 5. 10.

The note.

Saint Augustine (in Ps. 113) gathereth hereby, that the Apostles did vowe pouertie.

The answer.

Willfull pouertie bicause you see no reason to gather it out of this place, you make Saint Augustine your buckler for it: but I thinke your note booke deceiued you. I take it that there is no such matter in the exposition of that Psalme. But he saith there, that in calling images by the names of those whom God created, men turne the truth of God into a lie, and that their forme, and shape, their honorable placing, and setting a loft in the church hath more force to draw people to idolatrie, then the consideration that they haue no life, nor vse of their parts and members hath to induce men to the contrarie. I do not remember that I haue reade any thing in Augustine that fauoreth wilfull pouertie. But in his booke of the worke of monkes, he is verie earnest against such idle bellies, as thought it vnlawfull for them to gaine any thing by worke or laboꝝ, but would liue altogether vpon the offerings and liberality of others, and he both telleth them that they refuse to obey the Apostle Paul, and confuteth their foolish reasons.

The text.

Beare not the yoke with infidels.

2. Cor. 6. 14.

The note.

It is not lawfull for catholikes to marrie with heretikes, and infidels. See S. Hier. c. ont. Ionian lib. Cocil. Laod. cap. 10. & 31.

The answer.

It is not lawfull for catholikes to marrie with papists, or other heretikes, or infidels. For this there needeth no authority of men, for the word of God is plaine, and it is not called into question.

A view of the marginall notes

The text.

2. Cor. 7. 10.

For . the sorow that is according to God, worketh penance vnto saluation that is stable: but the sorow of the world worketh death.

The note.

Contrition, or sorowfull lamenting of our offences, is the cause of saluation. Not onely faith then saueth as the heretikes affirme.

The answer.

You deceiue your selues, and others whiles of euerie consequence you make a cause. It is verie true that faith and repentance must be ioined companions in them that shall be saued, and yet neither of both properly the cause of saluation.

The text.

2. Cor. 8. 5.

And not as we hoped, but their owne selues they gaue first to the Lord, then . to vs by the wil of God.

The note.

The principall respect next after God is to be had of our masters in religion, in all temporall and spirituall duties.

The answer.

If there were not iust cause of suspicion of your euil and lewd minde, and meaning, this note might passe without controlement, as an hyperbolicall speech, tending to the reuerence and credit of Gods ministers. But bicause your whole course of dealing bewraeth manifestly, that you seeke to pferre your pope, and your selues to be regarded and respected aboue princes in temporall duties, therefore the reader is to be admonished, that that meaning proceedeth out of diuellish pride, and hath no ground nor warrant out of this place. For the Apostle here doth nothing else, but commend the liberalitie of the Macedonians, in contributing to the reliefe of Gods afflicted saints. Whereby they gaue good testimonie, that they had wholly addicted themselves to God, to be ruled, and aduised by the Apostle, and other ministers of Gods word. All which the Apostle doth to that end to stirre by them of Achaia to the like liberalitie.

The text.

2. Cor. 9. 4.

Least when the Macedonians shall come with me, and find you vnreadie, we (that may not ye) may be ashamed in this substance.

The note.

That is, in this matter of almes. Chrysost. Theophylact.

The

The answer.

This is well noted, you might haue spared your fathers.

The text.

As it is written, he distributed, he gaue to the poore, his iustice remaineth for euer. 2. Cor. 9. 9.

The note.

The fruit of almes is the increase of grace in all iustice and good works to life euerlasting: God giuing these things for reward and recompence of charitable works, which therefore be called the seed or meritorious causes of these spirituall fruits.

The answer.

I pray you tell vs how you collect this: What necessarie consequence out of this place you can make thereof: Otherwise wee must esteeme it, as we esteeme of the most part of your other notes, as of collections tied to your texts with poynts, that will scant hold the tieng.

The text.

For I haue despoused you to one man, to present you a chaste virgin vnto Christ. 2. Cor. 11. 2.

The note.

The Apostles and their successors did despouse the people whom they conuerted, to Christ, in all puritie and chastitie of truth, and wholly vndefiled, and void of error and heresie.

The answer.

The pope and his cleargie do despouse the people whom they seduce, to the purpled whore of Babylon, in all spirituall impuritie and fornication, and vntruth full of error and lies.

The text.

For if he that commeth, preach another Christ, whom we haue not preached, or you receiue another spirit, whom you haue not receiued: or another Gospel which you haue not receiued: you might well suffer it. 2. Cor. 11. 4.

The note.

The note of a false teacher to come, that is without lawfull calling or sending to thrust and intrude him selfe in another mans charge.

The answer.

This note is true, but not well collected out of this text. For I suppose you do not thinke, that false teachers may well be suffered. But howsoeuer you haue gathered it, your note doth most liuely describe your wandering Jesuits and seminarie priests, which

which without all lawfull calling or sending, do secretly thrust themselves into other mens charges, preach a new Christ, and a new Gospell unheard of in the daies of Paul.

The text.

2. Cor. 11. 13.

For such Apostles are craftie workers, transfiguring themselves into Apostles of Christ.

The note.

A proper terme for heretikes, that shape themselves into the habit of true teachers, specially by often allegation and commendation of the scriptures. Read the notable admonition of the ancient writer Vincentius Lirinensis in his golden booke, against the prophane nouelties of all heresies.

The answer.

It is indeed a proper terme, and no heretike euer did beare a more glorious shew than the papist. Vincentius Lirinensis was carefull both to auoid all heresies himselfe, and also to admonish others to take heed thereof. His lessons be good, such as we practise, and you refuse. For first he alloweth the canonical scriptures as perfect and sufficient to determine al controuersies, which you refuse. Secondly, to auoid the wzangling of heretikes about the true interpretation of them, he adioineth tradition: which he doth not take to be vnwritten verities not spoken of in the scriptures (as you do) but for the sense and interpretation of them, which was held and beleued in the first churches planted by the Apostles, by the Apostles I say, and their coadiutors direction. Thirdly, he thinketh that not only the men of greatest fame and estimation in the church might erre, but also that the whole or greatest part of the visible church might erre (contrarie to your assertion) which hold that the church cannot erre, and that in that case he that will not be caried into error with multitude and companie, must repaire vnto antiquitie, which is far from suspicion of prophane noueltie, euen as we at this day appeale to the scriptures, and primitive church. Now then if you will be iudged by his rules, it will appere that papists are craftie workers, and so consequently heretikes, and bringers in of profane nouelties.

The text.

2. Cor. 11. 28.

My daily instance, the carefulnes of all churches.

The note.

Επιμελεια, S. Chrysostom and Theophylact interpret it of daily conspiracie against him. Others of the multitude of cares instant, and urgent vpon him.

The

The answer.

Your latter exposition whereof you keepe close the authoꝝ, is the better, and to be preferred bicause it is Paules owne, who so interpreteth his owne meaning in the next woꝝds following.

The text.

I know a man in Christ aboue fourteene yeeres ago, whether ^{2.Cor.12.2.} in bodie I know not, or out of the bodie I know not, God doth know, such a one .^a rapt euen into the third heauen.

The note.

By this we may prooue that it is neither impossible, incredible, nor indecent, that is reported by ancient fathers, of some that haue beene raniſhed, or rapt (whether in bodie or out of the bodie God knoweth) and brought to ſee the ſtate of the next life as well of the ſaued, as of the damned.

The answer.

Bicause that which hath beene done may be done, and it is neither impossible noꝝ incredible, muſt we therefore beleue all fabulous narrations, whereof great number are forged vnder the names of fathers, others too readilie receiued and beleued of men, not eſpieng at that time the ſubtiltie of the diuell in woꝝking thoſe illuſions? If this foundation faile you, your purgatoꝝ goeth to the ground. Paul vttereth nothing of that he heard and ſaw there, bicause they were ſecrets vnlawful to be vttered. ſhal not that condemne the raſh boldneſſe of others, that take vpon them to vtter and tell all, and moze then all?

The text.

Leaſt againe when I come God humble me amongſt you, ^{2.Cor.12.21.} and I mourne manie of them that ſinned before, and .^a haue not done penance for the vncleannes, fornication, and incontinenecie that they haue committed.

The note.

ἵνα καὶ μετανοήσωμεν, which Saint Auguſtine (epiſt. 108.) is ſpoken heere of doing great penance for hainous ſinnes, as penitents did in the Primitiue church. So that it is not onlie to repent or amend their liues as proteſtants translate it.

The answer.

You haue beene often inough answered for our translations in this caſe. If amendment of life & true repentance could be without any tokens oꝝ testimonies of heartie grieſe, and ſorrow for ſinnes paſſed, then your quarrell might haue ſome probable ſhew
in

in it, but now it hath utterly none. Penitents in the primitive church did but giue testimonie vnto the church of their heartie and vnfained repentance, and not (as you would haue men imagine) satisfie for their sinnes, and deserue at Gods hand remission and pardon therof. Augustine neuer dreamed of any such matter: but he wrote against the Prouatians, who denied repentance to them that sinned after they were baptized, against whom he proueth by the example of Peter which had denied Christ, & by the authoritie of this present text, that men after baptism were not to be excluded from repentance, and so maintaineth the custome of the church in admitting penitents, which had bene afore for their faults excommunicated: what is this to that you alledge him for against our translation?

The text.

2. Cor. 13. 10.

Therefore these things I write absent, that being present I may not deale hardly, according to the power which our Lord hath giuen me vnto edification, and not vnto destruction.

The note.

Ecclesiastical power to punish offenders by the censures of the church.

The answer.

Which power we reuerence and keepe offenders in awe with, all, though we contemne and despise the vsurped power of the Romish church, and care not for her thunderbolts.

GALATHIANS.

The text.

Galat. 1. 6.

I maruell that you are so soone transferred from him that called into the grace of Christ, vnto another Gospel, which is not another vnlesse there be some that trouble you, and will inuert the Gospel of Christ.

The note.

New Gospellers that peruert, corrupt, or alter the one onlie true and first deliuered Gospell are to be auoided: See Saint Augustine contra Faust. libro 3 2. cap. 27.

The answer.

The Gospel of God is the power of God to saluation to euery beleuer, whosoener therefore doeth preach any power of pope, of man, of freewill, or of anie other creature or thing whatsoever, to saluation, preacheth a newe Gospell, and not the Gospell of God, and therefore are to be auoided. The whole doctrine there-
fore

fore of the Popes church is to be auoided, for it is nothing els but a new coined Gospell. Your note booke still deceiueth you, there are not so many chapters in that booke.

The text.

But other of the Apostles sawe I none, sauing Iames & the brother of our Lord. Galat. 1. 19.

The note.

Saint Iames was called our Lords brother, after the Hebrew phrase of the Iewes, by which neere kinsemen are called brethren, for they were not brethren in deede, but rather sisters children.

The answer.

If vpon this you should meete with men as froward as your selues are, in expounding this is my bodie, they might make you woꝝke by not admitting any interpretation, and therefore you might see how fond a thing it is so to sticke to the letter, that you will not admit the mind of the speaker.

The text.

And when Cephas was come to Antioch I resisted him in face, because he was reprehensible. Galat. 2. 11.

The note.

That is, in presence before them all, as Beza him selfe expoundeth it, yet the English Bezites to the more disgracing of saint Peter, translate to his face. No. Testamen. anno 1580.

The answer.

It is somewhat that once in your liues you are content to acknowledge that you haue learned somewhat of master Beza: but I thinke he should not haue bene spoken of here, but to take occasion by him to vtter your choller, and to ease your stomacke a little vpon those, whom you call English Bezites, whose intent (as you surmise) was in their translation, to disgrace S. Peter: As if it had bene greater disgrace to saint Peter, to be told of his fault to his face, than to be told of it, & reprobued for it in the presence of the multitude. But howsoever it was, we see plainly S. Peter went awry, and brought others into the like danger. And further we see that his authoritie was not so great, but he might be reprobued. Yet though the pope go headlong to hell, and lead thousands of souls with him thither, no man may say, Why dost thou this?

The text.

But knowing that a man is not iustified by the works of Gal. 2. 16.

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A view of the marginall notes

the law, but by the faith of Iesus Christ, we also beleue in Iesus Christ, that we may be iustified by the faith of Christ, and not by the works of the law : for the which cause, by the works of the law no flesh shall be iustified.

The note.

By this, and by the discourse of the whole epistle you may perceiue, that when iustification is attributed to faith, the works of charitie are not excluded, but the works of Moises law, that is, the ceremonies, sacrifices, and sacraments thereof principally, and consequently all works done meerly by nature and free will, without the faith, grace, spirit and aide of Christ.

The answer.

Helpe, helpe, Paul hath set the popes kitchin on fire. Our Rhemists bzing water, but it runneth out by the way. For both by this, and the whole course of this epistle, we see that this new Gospell into the which the Galathians were translated, was a peece of poperie: Namely, that they ioined in the cause of iustification & saluation their works with Christ, & the law with the gospel. But our Rhemists tel vs first, that not the works of charity, but the works of the law are excluded by S. Paul. As who should say, that there were any works of loue, that are not commanded in the law. And therefore if the works of the law be excluded, the works of loue and charitie must be excluded also. But to helpe this, they adde that ceremonies, sacrifices, and sacraments are meant principally. But against that, Paul maketh him accursed, that abideth not in all that is written in the law to do it. If blessednes and iustification be our deliuerie from that curse, who seeth not that the whole law, and euery part of it, and euery worke of it must be excluded? But further they adde, that al works done meerely by nature and free will are excluded : wherein the word meerely is to be noted, bicause it expresseth that their meaning is, if there be a little helpe of faith or grace, that then works be not excluded. To the which I say, this was the case of the Galathians, and the very matter against the which the Apostle bendeth his whole force, for that they being Christians, and so beleauers did not exclude their works, and meerely ascribe their iustification to the grace of Christ : for that they parted the matter as the papists do, betwixt Christ and their works, the whole maner of the Apostles reasoning in the next chapter, doth plainly shew. And therefore I will conclude with the Apostle ; By grace we are

are saued through faith, and that not of our selues, for it is the gift of God, not of works, that no man glozie.

The text.

O senselesse Galathians, who hath bewitched you not to obey the truth, before whose eyes, Iesus Christ was proscribed, being crucified among you? Galat. 3. 1.

The note.

For any people or person to forsake the faith of their first Apostles and conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching and senselesse brutishnes. Such is the case of our poore countrie, Germanie, and others.

The answer.

That Rome hath forsaken the faith and doctrine taught by their first Apostles Paul and Peter, as this Epistle doth most evidently testifie, at the voice of their most proud prelates: and that other countries haue from thence tasted of the same cup, seemeth, (not to wise worldlings) but to the spirit of God, and to those that are thereby led and guided, a very bewitching, and yet withall the iust iudgement of God vpon those, that had not, or haue not any loue to the truth. Thus haue you most manifestly your note returned vpon your selues. For Paule and Peter were out of all doubt the Apostles of God, and the doctrine deliuered by them void of all filth, and corruptions.

The text.

Know yee therefore that they that are of faith, the same are the children of Abraham. Galat. 3. 7.

The text.

This faith wherby Abraham was iustified, and his children, the Gentiles beleeuing in Christ, implieth all Christian vertues of the which the first is faith, the ground and foundation of all the rest, and therefore here and else where often named of the Apostle.

The answer.

See your foule shifts, when we say faith iustificieth, then you bidge against vs a dead faith void of all Christian vertues, yea you go farther, for you affirme that all faith, and so consequently a true liuely faith, may be without charitie. Againe on the contrarie side when the force, and plainnes of the text driueth you to confesse iustification by faith, then faith implieth all Christian vertues. So when it may serue your turne, things inseparable as true faith, hope, and charitie must be separated: and againe for

the like aduantage, things distinct must be confounded, and one must imply and comprehend an other. But for answer we confesse that faith is accompanied with all Christian vertues, but neither they, nor faith do iustifie by their owne vertue, or merit, as qualities inherent, or resiant in vs. But faith is said to iustifie, because by it we apprehend, and lay hold vpon Christ, and his righteousness, which is thereby made ours, by Gods imputation. And this office is proper to faith, and not to any other vertue.

The text.

Galat. 4. 3.

So we also, when we were litle ones, were seruing vnder the elements of the world.

The note.

That is, the rudiments of religion wherein the carnall Iewes were trained up, or the corporall creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

The answer.

If the corporall creatures vsed in the multitude of their sacrifices, sacraments, and rites, were an argument of their seruite estate vnder the law: then consider the great heape of rites, and ceremonies in your church, and see whether they do not serue to bring Christians into seruitude, and bondage againe, by making them to serue, vnder the elements of the world againe. Paie the state of the Iewes was lesse seruite, and more tolerable, both in respect of number, and multitude of ceremonies, and in respect of the commander. For the greater the dignitie of the commander is, the more tolerable, and better is the condition and state of the seruant.

Galat. 4. 14.

The text.

And your tentation in my flesh you despised not, neither reiected, but as an Angell of God, you receiued me as Christ Iesus.

The note.

So ought all catholike people receiue their teachers in religion, with all dutie, loue, and reuerence.

The answer.

The name of catholike being to true catholikes applied, we embrace your note.

The text.

Galat. 4. 29.

But as then he that was borne according to the flesh persecuted him that was after the spirit, so now also.

The note.

This mutuall persecution is a figure also of the church, insly persecuting

cutting heretikes: and contrariwise of the heretikes (which be the children of the bondwoman) vniustly persecuting the catholike church. *Augustine epist. 48.*

The answer.

The text is plaine, that he that is after the flesh, persecuted him which is after the spirit, a plaine figure of your persecuting church. The casting out of the bondwoman and her sonne, done by Abraham, may be drawne by Augustin, or some other father, to that purpose that you alledge it.

The text.

For the flesh lusteth against the spirit, and the spirit against the flesh, for these are aduersaries one to another, that not whatsoeuer things you will these you do. *Galat. 5. 17.*

The note.

Heere men thinke (saith Saint Augustine) the apostle denieth that we haue free libertie of will, not understanding that it is said to them, if they will not hold fast the grace of faith conceined, by which onely they can walke in the spirit, and not accomplish the concupiscences of the flesh, in cap. 5. Gal.

The answer.

The text is plaine against both libertie, and abilitie of will. And Saint Augustine, as you know, confesseth, that when he wrote this, he did not understand that the words were verified of them, which were vnder grace, and not vnder the law. Bicause that though such do not consent to the concupiscence of the flesh, against the which in spirit they long, yet they would not haue any of those corruptions of the flesh, if they might, and they do not whatsoeuer they would, bicause they would want them, and can not. But then they shall not haue them, when they haue not corruptible flesh. Do yee not see what a patron you haue of S. Augustine, and are you not ashamed to alledge that as his, which you know he himselte hath reuoked?

The text.

Which I foretel you, as I haue foretold you, that they which do such things shall not obtaine the kingdome of heauen. *Galat. 5. 21.*

The note.

Saint Augustine sheweth hereby that not onely infidelitie is a damnable sinne.

The answer.

Wherein we not onely agree with Saint Augustine, but also say

say farther that willing ignorance, the mother of popish deuotion, in the which you were wont to nussell your followers, is a great, and damnable sinne.

The text.

Galat. 6. 9.

And doing good let vs not faile. For in due time we shall reape not failing.

The note.

The works of mercy be the seede of life euerlasting, and the proper cause thereof, and not faith onely.

The answer.

This is plaine blasphemie, to place the proper cause of eternal life, and saluation not in Christ, but in our selues, and in our owne works of mercie, which you here most plainly do. Your reason is taken out of the metaphoꝝ of seede, and sowing: The vanitie of it is in this, that you racke the metaphoꝝ beyond the scope and meaning of the apostle. For the apostle exhorteth them to liberalitie, especially towards their teachers, and instructors in the faith. To encourage men therunto, he telleth them that they shall be as sure, or more sure of the rewarde promised of God, then the sower shall be to reape, that which he soweth: and to that end applieth the borrowed speech of sowing, and reaping. To racke those speeches beyond this his meaning, is most plainly to abuse him, and bewraie the wickednes of your doctrine, which cannot carrie any probable shew, without racking and wresting the scriptures.

The text.

Galat. 6. 14.

But God forbid, that I should glorie, sauing in the crosse of our Lord Iesus Christ: by whom the world is crucified to me, and I vnto the world.

The note.

Christ (saith Saint Augustine) chose a kind of death, to hang on the crosse, and to fixe or fasten the same crosse in the foreheads of the faithful, that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord Iesus Christ, Expos. in Euang. Io. tract. 43.

The answer.

Because your superstitious abusing the signe of the crosse cannot be warranted by Paule, therefore Augustine must helpe, wil he will be. But he meaneth none other thing, then the comon vse of the first christians, who to shew how litle they were ashamed of Christ crucified, did vse to crosse themselves on the forehead.

head. This will proue but a poze proue of your manifolde abuses of the crosse.

EPHESIANS.

The text.

As he chose vs in him, before the constitution of the world, Ephes. 1.4.
that we should be holie & immaculate in his sight in charity.

The note.

We learne here that by Gods grace men be holie and immaculate not onely in the sight of men, nor by imputation, but truely and before God, contrarie to the doctrine of the Calvinists.

The answer.

What father hath affirmed this before you? This is not onely contrarie to Caluins doctrine, but also to the doctrine of our Lorde Iesus Christ, and his Euangelist Saint Iohn. For our Lord and Saviour Christ teacheth the children of God, to prate alwaies for forgiveness of their trespasses. And saint Iohn saith, if we say we haue no sinne, we deceiue our selues, and there is no truth in vs. Then I pray you tel vs, if trespasses & sins be spots, how are we truely and in Gods sight immaculate, otherwise then by the not imputing of our sinnes vnto vs, and the imputing vnto vs of Christs righteousness? But herein you deceiue your selues and others, that you esteeme not this imputed righteousness for true righteousness, when and whereas it is the onely righteousness, in confidence wherof we may boldly appeere without spot in the presence of our God.

The text.

In whom also, when you had heard the word of truth (the Ephes. 1.13.
Gospell of your saluation) in which also beleeuing you were signed with the holie spirit of promise, &c.

The note.

Some referre this to the grace of baptisme, but to manie learned it seemeth that the Apostle alludeth to the giuing of the holie Ghost in the sacrament of confirmation, by signing the baptized with the signe of the crosse and holie chrisme. For that was the vse in the apostles time, as else where we haue proued, annot. Acts. 8.

The answer.

The many learned that you speake of, are but such as haue sold themselues, and bent al their wits to defend the fornications of the whoore of Babylon. And so you endeuor your selues, & do your

your best to pꝛoue that, which you speake of. But lies and vntruths are not so easie to be pꝛoued, as you imagine, but onlie to such as do beleue euerie word you speake, to be an oracle. Your chꝛistine, and your sacrament of confirmation, were vnknoꝛn to the apostles: and not vsed by them to any such ende, oꝛ purpose as you haue vsurped them vnto.

The text.

Ephes. 1. 23.

And he hath subdued all things vnder his feete: and hath made him head ouer all the church, which is his bodie, the fulnes of him which is filled all in all.

The note.

Christ is not full, whole, and perfect without the church, no more then the head without the bodie.

The answer.

This note is good, true, and comfortable, if it be vnderstode of his perfection in his mysticall bodie, and not otherwise.

The text.

Ephes. 2. 8.

For by grace you are saued through faith (and that not of your selues, for it is the gift of God) not of works, that no man glorie.

The note.

It is said not of works as thine, of thy selfe being vnto thee, but as those, in which God hath made, formed, and created thee. August. de gratia, & lib. arbit. cap. 8. & seq.

The answer.

Because your owne credit will not stretch to qualifie the plain speeches of the Apostle, you craue aide at Augustines hand. But he is your swoꝛne enimie: and therefore meaneth to giue you verie slender helpe. For in the same place he telleth vs, that our good life is the grace of God freely giuen vs: & that life eternal is also the grace of God freely giuen to vs. And that God in Daule, and others his deere childꝛen, and saints, crowned his own gifts, and not their merits: be you not then ashamed to enforce his speeches against his minde?

The text.

Ephes. 3. 17.

Christ to dwell by faith in your harts.

The note.

Christ dwelleth in vs by his gifts, and we be iust by those his gifts remaining and resident in vs, and not by Christs proper iustice onlie as heretikes affirme.

The

The answer.

You wzangle for inherent iustice without all reason, Christ (you saie) dwelleth in vs by his gifts, and we are iust by those his gifts. The gift that Christ dwelleth in vs by, is faith, as S. Paul here telleth, and you assume that thereby we are iust, therefore we conclude that we are iust by faith. Wherefore you must either confesse your manifold wzangling heretofore, in reiecting iustification by faith alone, because it is against your imagined inherent iustice, or else you must confesse that you do but cavill here, when you go about to proue inherent iustice, because Christ dwelleth in vs by faith.

The text.

Rooted and founded in charitie.

Ephes. 3. 17.

The note.

Not faith onely must be in vs, but charitie which accomplissheth all vertues.

The answer.

Who euer taught that no more vertues must be in Christians, then faith onely: you can not shew one. And yet you are not ashamed to make your ignozant followers beleue, that wee spoile Christians of all other vertues.

The text.

And that he ascended, what is it, but because he descended first into the inferior parts of the earth.

Ephes. 4. 10.

The note.

He meaneth specially of his descending to hell.

The answer.

He meaneth by his descending into the inferior parts of the earth his incarnation, or abasing of himselfe, to take vpon him our nature in the wombe of the virgin, which by an Hebrewisme is called the lower parts of the earth. And David so termeth his mothers wombe in the 139. Psalm. vers. 15.

The text.

And be renewed in the spirit of your minde, and put on the new man, which according to God is created in iustice, and holines of the truth.

Ephes. 4. 24.

The note.

The Apostle teacheth vs not to apprehend Christs iustice by faith onlie, but to be renewed in our selues truly, and to put on vs the new man formed and created in iustice and holines of truth. By which freewil

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also is proued to be in vs to worke with God, and to consent vnto him in our sanctification.

The answer.

Who doth so teach iustification by faith onely, that he doth not also teach sanctification, as the ieiued companion thereof? But lying, and slaundering is your delight, which I do not saie, because you haue expressly vttered your minde, but because you do couertly insinuate so much to your blinde followers. Your p^rose for free will is woorth thre skips of a louse. You may conclude it out of euerie exhortation as well as out of this, it will follow all alike.

The text.

Ephes. 5. 5.

For vnderstanding know you this, that no fornicator or vncleane or couetous person (which is the seruice of idols) hath inheritance in the kingdome of Christ and of God.

The note.

See the hereticall corruption of this in the annot. Col. 3. 5.

The answer.

We haue seene your annotation, and finde your quarrel stale, as being moued afoze by master Martinus, and answered by master Doctor Fulke. And farther we see that idolaters are beholding to you, for you take as great paines, as men may do, to vpholde them in their idolatrie, which in plaine English signifieth woorthipping of images.

The text.

Ephes. 5. 23.

Let women be subiect to their husbands as to our Lord: because the man is the head of the woman, as Christ is the head of the church.

The note.

It is much to be noted that in the first English Bibles there is not once the name of Church in all the Bible, but in steede thereof Congregation, which is so notorious a corruption, that themselves in their later Bibles correct it for shame, and yet suffer the other to be read and vsed still, See the Bible printed 1562.

The answer.

Surelie Martinus was to blame that left you no quarel vnmoued to our translation: it hath bene answered that our first translators translated aptlie and trulie, when they translated congregation, and that they therein committed no fault, whereof they or others ought to be ashamed. That the word Church was

was not shunned in anie sinister respect or meaning, the translating of the same word church in the cræde, the vsing of the worde church in the notes of those first Bibles, in our Catechismes alwaies, in our latter translations as you confesse, do manifestlie shew. The cause whie the translators did vse the word congregation rather then the word church, was bicause in those times ignorance raigning, the word congregation was more plaine, and lesse ambiguous and doubtfull, and therefore lesse danger in it of misconstruing or mistaking then in the other: thus is your notozious corruption come to nothing.

The text.

Knowing that euerie one, what good soeuer he shall do, that shall he receiue of the Lord, whether he be bond or free. Ephes. 6.8.

The note.

God leaueth no good worke unrewarded.

The answer.

It is verie true, and yet you neuer the nigher your merit.

The text.

Stand therefore hauing your loines girded in truth, and clothed with the brestplate of iustice, &c. Ephes. 6.14.

The note.

If man could not be trulie iust, or haue iustice in him selfe, how could he be clothed with iustice?

The answer.

Then after this life are clothed with their habitation in heauen: their habitation in heauen is not in them selues. In like maner may they be clothed with the righteousness of Christ, which though it make them trulie iust, yet is in Christ and not in them selues. The whole armour is Gods, and by him giuen vs to defend our selues withall. I maruell that you finde neither holiswater, nor crosse, nor anie such deuise of poperie among all this armour. I thinke therefore that it followeth manifestlie, that those peeces of armour neuer came out of Gods storehouse. 2. Cor. 5.2.

The text.

Peace to the brethren, and charitie with faith from God the Father, and our Lord Iesus Christ. Ephes. 6.23.

The note.

Saint Augustine noteth in sundrie places vpon this same text, that faith without charitie serueth not to saluation. Lib. 50. hom. 7.

*August. de
gratia & libero
arbitrio, cap. 6.*

*The same booke
cap. 5.*

The answer. As for that faith which is without charitie, we (as we haue often told you) esteeme it not worth two strawes: otherwise that a true faith onlie and alone iustifieth, Saint Augustine will tell you, if you will vouchsafe to see it. It is necessarie for a man that not onlie when he is wicked he should be iustified, that is, of a wicked man made iust, when good things are rendered to him for euill: but also when he is now iustified by faith, that grace should walke with him, and he rest thereupon, least he fall. And againe, that Paul should be called from heauen, and be conuerted by so great and effectuell a calling, the grace of God alone was the cause thereof, for his merits were great, but euill.

PHILIPPIANS.

Philip. 1. 27.

The text. And in nothing be ye terrified of the aduersaries, which to them is cause of perdition.

The note.

It is a manifest prooffe and euidence.

Philip. 2. 16.

The text. We thinke you can interpret a Greeke word right if you list, as you haue done this. Containing the word of life: to my glorie in the day of Christ, because I haue not runne in vaine, nor in vaine labored.

The note.

Such as haue by their preachings gained anie to Christ, shall ioy and glorie therein exceedingly at the day of our Lord.

The answer.

Philip. 2. 17.

The text. And what shall they do that gaine from Christ to Antichrist? But and if I be immolated vpon the sacrifice and seruice of your faith, I reioice and congratulate with you all.

The note.

Pastors ought to be so zealous of the saluation of their flocke, that with Saint Paul they should offer themselves to the death for the same.

The answer.

Such example gaue the prince of pastors, such strength hath God giuen to a number of faithfull ministers, as our eyes haue seene, and infinite multitudes are able to testifie, and the booke of monument of martyrs hath recorded to all posteritie.

The

The text.

For . all seeke the things that are their owne, and not the things that are Iesus Christs. Philip. 2. 21.

The note.

Manie forsake their teachers when they see them in bonds and prison for their faith, because most men preferre the world before Christes glorie.

The answer.

This is verie true, and yet the text rather speaketh of them that should be carefull ouer the flocke, that a number of them shanke away after the world, and prouided rather for them selues then for the flocke. And consider you well vpon this speech, whether Peters being at Rome then, when Paul wrote this were likelie or no, when Paul had there none like minded to him selfe. And it is a very simple shift to say that Peter might then be absent from Rome for persecution or for businesse, seeing that both the actes of the Apostles, & the Epistle to the Romans, & euery epistle that Paul wrote from Rome, minister good reasons against Peters being there, so that if he were bishop so long as your stories testifie of him, he was a notable non Resident: but I had rather imagine that he came thither, but a litle afoze his death.

The text.

See the dogges, see the euill workers, see the . concision, for we are the circumcision which in spirit serue God, &c. Philip. 3. 3.

The note.

By allusion of words he calleth the carnall Christian Iewes, that yet boasted in the circumcision of the flesh, concision: and himselfe and the rest that circumcised their hart and senses spirituallie the true circumcision. Saint Chrysostome. Theoph.

The answer.

Either you should set downe nothing without authorities alledged, or els if you would spare your paines in anie place, you should do it in those whereof the sense is not in controuersie, but confessed on both parts.

The text.

And may be found in him not hauing my iustice which is of the Lawe, but that which is of the faith of Christ, which is of God iustice in faith, to know him and the vertue of his resurrection, & the societie of his passions configured to his death, . if by anie meanes I may come to the resurrection, which is from the dead. Philip. 3. 12.

The

A view of the marginall notes

The note.

If Saint Paul ceased not to labour still, as though he were not sure to come to the marke without continuall indeuour, what securitie may we poore sinners haue of heretikes perswasions, and promises of securitie and saluation by onlie faith?

The answer.

We are verie sure that they which after they are called to knowledge do not continuallie indeuour to walke in those good woorkes, which God hath prepared for men to walke in, shall not come to the marke of life enerlasting, which is set befoze all chrystians. And we know none but papists that teach such securitie, to make men trust to that faith which is idle, and doeth not worke by lone a diligent indeuour of obedience to Gods holy lawes. And yet this continuance of our indeuour, is no argument of doubtfulness of our saluation, neither yet of trust in our deserts, but that Christ liueth in vs, and by his spirit leadeth and guideth vs effectuallie. And it is not to be passed ouer, (though you be not disposed to see it) that the Apostle for all his indeuour, yet flieth from his owne righteousness to the righteousness of Christ, which God hath made his by faith: so that it is euident, that the Apostles confidence rested vpon the righteousness of Christ imputed to him.

The text.

Philip. 3. 17.

Be followers of me brethren, and obserue them that walke so as you haue our forme.

The note.

It is a goodlie thing when a pastor may say so to his flocke. Neither is it anie derogation to Christ, that the people should imitate their Apostles life and doctrine, and other holie men. Saint Augustine, Saint Benedict, Saint Dominicke, Saint Frauncis.

The answer.

It is a verie good thing, when the Pastors are examles to their flocke in life and doctrine, but yet the best men are to be followed with exception, namelie, no further then they follow Christ. As for your frierlie fathers whom you reckon and whom you follow in wilworship, are vnniete to be matched with Paul and others, partners of Christian obedience to them, among whom they liued.

The text.

Philip. 4. 3.

Yea and I beseech thee my sincere companion, helpe those women

women that haue laboured with me in the Gospel, with a Clement & the rest my coadiutors, whose names are in the booke of life.

The note.

This Clement was afterward fourth Pope of Rome, from Saint Peter, as Saint Hierome writeth according to the common supputation.

The answer.

This is to be marked, that the reckoning and supputation of Popes succeeding one another, is a matter not agreed on, though it be the maine foundation and principall pillar, whereupon the Romish church will seeme to staie her selfe. For as it is a matter verie vncertaine, whether Peter was euer Bishop of Rome, so is it also vncertaine, who was first, second, third, or fourth. If we may beleue the constitutions ascribed to the Apostles, (the testimonie whereof you can not refuse, citing the authoritie of them in other matters verie often) then Peter was neuer Bishop there, but Linus was the first ordeined by Paul and not by Peter, & Clemens the second. Cusebius reckoneth Clemens third, and Euaristus fourth, after both Peter and Paul. For I do not perceiue that he reckoned one of them more for bishop there then the other. Nicephorus maketh Peter the first, Linus the second, and Anacletus third, and Clemens fourth. Hierome reckoned in the same order, sauing that he addeth, that manie of the Latines did count Clemens next after Peter. Sabellicus writeth that Peter, Linus, Cletus and Clemens were all Bishops of Rome at once, and striketh quite out Anacletus out of the number. Irenaeus reckoneth next after Linus, Anacletus. And Optatus Mileuitanus setteth him, that is Anacletus, next after Clemens. And thus your famous succession whereof you so greatly glozie, resteth vpon a rotten vncertaine foundation, the progresse thereof if it were examined, is more diuerse and vncertaine and that manie waies, and therefore no maruell though so vncertaine a succession must serue to vphold so vile a congregation, as the church of Rome is at this day: which bicause you know, you referre the matter to the common supputation, which must be that which you commonlie at this day follow.

Clemens lib. 7. cap. 16.

Ecclesiast hist. lib. 3. cap. 34.

Tomo 3. cap. 2.

In catalogo scriptorum.

Libro. 3. contra haereses. cap. 3. Lib. 2. aduersus Donatistas.

The text.

And I also reioiced in our Lord exceedingly, that once at the length, you haue a refluished to care for me, as you did also care: but you were occupied.

Philip. 4. 10.

The

The note.

This reflorescing is the reuiving of their old liberalitie, which for a time had beene slacke and dead. S. Chrysostom.

The answer.

This was Paules thankfulness, as well for the care they presently had of him, as for their liberalitie afoze time bestowed on him.

The text.

Philip. 4. 15.

And you know also (O Philippians) that in the beginning of the Gospell, when I departed from Macedonia no church communicated vnto me, in the account of gift and receipt but you onely, for vnto Thessalonica also once and twise you sent to my vse.

The note.

He counteth it not meere almes, or a free gift, that people bestoweth on their pastors, or preachers, but a certaine mutuall traffike as it were, and interchange, the one giuing spirituall, the other rendering temporall things for the same.

The answer.

Your note is true, though the pastors of your church giue stones for bread, for fish scorpions, and in stead of milke strong and ranke poison.

COLOSSIANS.

The text.

Colos. 1. 6.

That is come vnto you, as also in the whole world it is, and fructifieth and groweth, euen as in you, since that day that you heard and knew the grace of God in truth.

The note.

He sheweth that the Church and Christs gospell should daily growe, and be spread at length through the whole world, which cannot stand with the heretikes opinion of the decay thereof so quickly after Christs time, nor agree by any meanes to their obscure conuenticles. See S. Augustine epist. 80. in fine.

The answer.

It is true that Christs faith did grow and spread in the whole world: yet you your selues will confesse, that it doth not alwaies spread alike. For I know you will except our times. And we will except the times, wherein the Arrians flourished, who (as you report) continued longer, and was better defended by princes and worldly power than we are now. When it cannot be a question how quickly some corruptions grew, but whether any great diminution,

minution, or lessening of the number of true Catholikes may be. But the ancient testimonies of stories do also put that out of doubt. This repugnance you speake of we see not. Neither haue our conuenticles (as it pleaseth you to terme them) bene at any time more obscure than the assemblies of Christians in the primitive church, as you your selues cannot choose but confesse. S. Augustine whose authoritie you alledge, in his latter daies saw a greater decay of the Christian faith, by the cruel inuasion of many barbarous nations that did ouerrun both Europe and Africke, than he did thinke, when he wrote that Epistle, possible to haue bene in so short a space. And further, if we consider the stories of the times since, we shall find that, that the bounds of Christendome haue bene greatly lessened, and diminished since saint Augustines time: flat contrarie to his opinion in that Epistle.

The text.

That you may walke a worthie of God, in al things pleasing. Colos. 1. 10.

The note.

See S. Ambrose, and the Gr. doctors. Or thus woorthily pleasing God.

The answer.

What need you haue of Ambrose, or any other great doctors for this I cannot imagine.

The text.

Fructifying in al good works, and increasing in the knowledge of God. Colos. 1. 10.

The note.

Many things requisite, and diuers things acceptable to God besides faith.

The answer.

This is your accustomed dealing, to make ignorant men beleeue that your aduersaries allow of nothing, but faith. When as we confesse many things requisite for Christians, and acceptable to God, besides faith, but nothing without faith.

The text.

Giuing thanks to God, and the father who hath made vs woorthie vnto the part of the lot, of the saints in the light. Colos. 1. 12.

The note.

We are not onely by acceptation or imputation partakers of Christs benefits, but are by his grace made woorthie thereof, and deserue our saluation condignly.

The answer.

You prate much of your owne woorthines, and proue nothing. The benefits of iustification and saluation we haue by imputati-

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on onely: other benefits, as newnes of life, sanctification, and whatsoeuer pertaineth to that change & alteration, which God by the gracious working and guiding of his holy spirit, maketh in those which be his, be really and actually in vs. We are made worthie indæde in respect of Christs righteousnes, wherewith we are adozned, and in respect of our selues, none other wise than the hungrie are said to be worthie of meate, and the thirsty worthie of drinke, not bicause they deserue it, but bicause they earnestly desire it. The deseruing therfoze of our saluation condignly (as you haue learned of your schowlemen to terme it) might haue bæene kept in your purse, for heere is no place to vent it in, our market serueth not for the sale thereof.

The text.

Colos. 2. 4.

But this I say: that no man deceiue you in loftinesse of words.

The note.

*Heretikes do most commonly deceiue the people with eloquence, namely, such as haue it by the gift of nature, as the heretikes of all ages had, and lightly all seditious persons, which draw the vulgar sort to sedition by the allurement of their toong. Nothing (saith saint Hierom ep. 2. ad Nepotian) is so easie as with volubilitie of toong to deceiue the vnlearned multitude, which whatsoeuer it understandeth not, doth the more admire and woonder at the same. The Apostle heer calleth it *mdanlogian* perswasible speech.*

The answer.

Heere is long labour about washing of a tile. Who knoweth not that papists and such heretikes as they are, by fine, re^{to}zicall, perswasible speeches do carrie poze ignorant men after them, and to the intent they may (as saint Jerom saith) be the more admired, and woondered at of the people that vnderstand not: they not onely endeuoze to keepe the people without knowledge, but also hunt after strange and vnwonted words, such as the eares of the people haue not bæene acquainted withall, and their intelligence reacheth not vnto, whereof this your translation is a good euidence. Turne therfoze this note against your selues, & examine well your owne consciences, and repent whiles you haue time.

The text.

Colos. 2. 18.

Let no man seduce you, willing in the humilitie and religion of Angels, walking in the things which he hath not seen, in vaine puffed vp by the sense of his flesh.

The

The note.

That is wilfull or selfe willed in voluntarie religion. For that is, δόξα ἐκ ἀπορίας, whereof commeth the word following ἰδελοδύναμεια, Superstition, v. 23. See annotations, v. 21.

The answer.

If voluntarie religion and will woꝝship were quite and cleere banished from amongst all those that call themselves Christians, then where should poperie become? For you your selues cannot for the greatest part of it, shew any other ground, but the will and deuise of men.

The text.

And not holding the head, whereof the whole bodie by *Colos. 2. 19.* ioints and bands: being serued and compacted, groweth to the increase of God.

The note.

Ἐκ κεφαλῆς αὐτοῦ, That is, taking subministration of spirituall life, and nourishment by grace from Christ the head.

The answer.

The Greeke word signifieth our strait coniunction in Christs mysticall bodie, as our bodies are ioined and knit together by ioints and sinewes, and so your note declareth the consequence of that ioining, being drawn from the truth of the signification of the word.

The text.

And let the peace of God exult in your harts, wherein you *Colos. 3. 15.* are also called in one bodie: and be thankfull.

The note.

Βασιλεύτω, triumph and haue the victorie.

The answer.

By a metaphoꝝ drawn from the games of the Ethnikes, wherein some had pꝛicke and pꝛaise for actiuitie and strength.

The text.

Knowing that you shall receiue of our Lord the retribution *Colos. 3. 24.* of inheritance.

The note.

Retribution or reward for good works, ἀνταπόδοσις, which signifieth rendering one for another.

The answer.

Out of Gods rendering oꝝ rewarding, meriting cannot be collected, and in this place the word of inheritance cleareth all. For if it be our inheritance, we haue it not by our deseruing.

A view of the marginall notes

The text.

Colos. 4. 3.

Be instant in praier : watching in it with thansgiuing : praieng withall : for vs also, that God may open to vs also the doore of speech to speake the mysterie of Christ (for the which also I am bound) that I may manifest it, so as I ought to speak.

The note.

Saint Paul euer much desireth the praiers of the faithfull, whereby we learne the great efficacie of them.

The answer.

1. Pet. 3. 12.

The praiers of the faithfull preuaile much with God : for his eares be euer open to them, and therefore as they are very needfull, so are they exceedingly desired of all Gods saints. But I pray you tell me one thing, why Paul neuer willed them to take heed of being ouer bold, or saucy with God, but to make some dead saint or other their meanes to offer their praiers to God : For in so often repetition of this exhortation, I thinke he would not alwaies haue forgotten this point, if it had bene necessarie or expedient.

The text.

Col. 4. 13.

For I giue him testimonie, that he hath much labour for you, and for them that be at Laodicea, and that are at Hierapolis.

The note.

He did not onely praie, but tooke other great paines, to procure Gods grace for the Colossians, perhaps by watchings, fasting, and doing other penance of body, that God would not suffer them to fall from their received faith, to the sect of Simon Magus, or the Iudaizing christians.

The answer.

No doubt Epaphras omitted nothing, that became a painfull and a carefull minister of the worde to vse, for the procuring of Gods graces, and the aduancement and setting forward the knowledge of Christ, and his holie Gospell amongst those congregations, or churches here named. What your meaning is by penance of bodie, whether to satisfie for other mens sins, as well as for his owne, I know not. And for such imaginations of yours, Epaphras had nought to do with them.

1. Thessalonians.

The text.

1. Thes. 1. 9.

For they themselves report of vs, what maner of entering we had to you : and how you are turned to God . from idols to serue the liuing and true God.

The

The note.

In this and the like places the heretikes maliciously and most falsely translate, construe, and apply all things ment of the heathen idols, to the memories and images of Christ and his saints, namely the English Bibles of the yeeres, 1562. 1577. See the annot. 1. Io. 5. 21.

The answer.

We translate truely, when in stæde of idols, we say images. Our construction and application also is true, bicause both your hauing of images in churches, and also all maner worshipping you vlsed about them proceeded, and came from Gentilisme, so that the speeches and reasons, which the apostles & prophets vlsed against them, are aptly applied against your images, and the follies you commit about them. Your annotation you referre vs to, is like your selues, matter whereof you might be ashamed, if you had any shame in you. For it hath bene often answered, and it is enough for you barely to repeate it againe. Your counsell of Pice were impudent, & shamelesse asses, & beasts, giuing that to images, which you your selues dare not defend. Eusebius in the place you cite, though he alloweth of that image, yet sheweth that that, & the like grew out of the corrupt customes of the Gentils, whereof he saith, that is no maruell, that some did sticke in new conuerted Christians. And you can not shewe for fower hundred yeeres after Christ, the hauing of images in the churches for laie mens books. But I refer your annotation to farther answer wherein it will be better displaid.

*Ecclesiastibist.
lib. 7. cap. 14.*

The text.

For you your selues know brethren our entrance vnto you, that it was not in vaine, but hauing suffered before and been abused with contumelies, (as you know) at Philippi we had confidence in our God, to speak vnto you the Gospel of God in much carefulnes.

1. Thef. 2. 1.

The note.

A notable example for catholike preachers, and passing comfortable when in the midst of persecutions, and reproches they preach sincerely to please God and not men.

The answer.

Your note is good. And God grant that you at length may cast away your desire of contending, and man pleasing, and seeke the truth in sinceritie, so should we cease from offending God, and troubling the worlde, and our controuersies, and contentions should quickly be at an end.

The

A view of the marginall notes

The text.

2. Theſſ. 2. 18.

For what is our hope, or ioy, or crowne of glorie, ⁊ Are not you before our Lord Ieſus in his comming?

The note.

If the Apoſtle without iniurie to God, in right good ſence called his ſchoolers the Theſſalonians, his hope, ioy, and glorie, why blaſpheme the proteſtants the catholike church and her children for terming our bleſſed ladie and other ſaints, their hope for the ſpeciall confidence they haue in their praiers?

The answer.

The prosperous ſucceſſe, that God gaue to his Apoſtle Paule amongſt the Theſſalonians, did much comfort, and encourage the ſaid Apoſtle in his hope, and expectation, not onlie of their ſaluation, but alſo of the crowne of righteousnes laid vp for himſelfe, in which reſpect as he might well, becauſe it was grounded vpon the promiſes of God, he calleth the Theſſalonians his hope. How can this excuſe you, when the ground of your dealing, is boide of all warrant of the worde? For what warrant can you ſhew for your confidence in the praiers of ſaints? But let vs go a little farther with you, what haue you left to God & his Chriſt, that you haue not giuen our ladie, and other ſaints (what ſaid I to ſaints) nay to knaues, and traitors? who taught men to ſeeke to come to heauen by the blood of Thomas, you can tell well enough. It is not the catholike church and her children, whom we charge with this, it is the Romiſh Babylon, and her vpholders, the ſinke of ſinne, and the mother of all abominations, that ſeeketh to rob, and ſpoile God of his honoꝝ, and gloꝝy, and to giue it to creatures. But our God is in heauen, he doth whatſoeuer pleaſeth him: he will not giue his gloꝝie to an other.

Pſal. 113. 3.
Eſaie. 42. 8.

The text.

1. Theſſ. 3. 10.

Night and day more abundantly praieing that we may ⁊ ſee your face, and may accompliſh thoſe things which want of your faith.

The note.

Though letters and epiſtles in abſence giue great comfort and confirmation in faith, yet it is preaching in preſence by which the faith of Chriſt, and true religion is alwaies both begun and accompliſhed.

The answer.

Why did you then both take quite away from the people the comfort, which they might haue reaped by the Epiſtles of Paul being

ing absent, if you would haue suffered them in a tōng which the people vnderstode; and also in the daies, wherein your heresie raigned amongst vs, both slenderly and corruptly giue the other? But thanks be to God, who hath remoued you, and giuen great encrease to his truth, and religion, by the industrie and diligence of true and sincere p̄achers, amongst his people of England.

The text.

As for the charitie of the fraternitie, we haue no neede to write to you, for your selues haue learned of God to loue one another. 1. Theſ. 4. 9.

The note.

All catholike christians make one fraternitie.

The answer.

Howsoeuer they differ in time, or place, whether they be dead, or aliue, and wheresoeuer they be scattered vpon the face of the earth.

The text.

But we desire you brethren that you abound more, &c. 1. Theſ. 4. 11.

The note.

Christian men ought to proceed and profite continually in good works and iustification.

The answer.

If you had said sanctitie, or sanctification, your note had bene right, but you are so grædie and egerly bent vpon your inherent iustice, that you care not what you confound, for in the text there is no word of iustification.

The text.

For this we saie to you in the word of our Lord, that we which liue, which are remaining in the aduent of our Lord shal not preuent them that haue slept. 1. Theſ. 4. 15.

The note.

He speaketh in the person those, which shal be aliue when our Saviour returneth to iudgement.

The answer.

It is verie true, and the cause why he so speaketh, is to teach all men so to liue, as if they were continually in present expectation, of the comming of our Lord & Sauioꝝ Christ to iudgement.

The text.

But we that are of the day are sober, hauing on the breastplate of faith and charitie, & an helmet the hop of saluation. 1. Theſ. 5. 8.

The note.

A Christian mans whole armour is not faith onely, but all the three vertues beere named.

The

The answer.

*Lib. de fid. c. 13
Hosias saith
that we haue
no other shield
but the signe of
the crosse.
1. Thel. 5. 17.*

And who but papists teach otherwise? As for crosse, and holie water and such like, there is no mention of them, and yet these be the chiefe armour and weapons which our papists teach.

The text.

▼ Praie without intermission.

The note.

To desire eternall life of him that onlie can giue it, is to praie without intermission: but bicause that desire is often by worldly cares cooled, certaine houres and times of vocall praier were appointed, See S. August. e p. 121. ad Probam.

The answer.

You are not long in one minde. One time to praie continually, is to praie certaine times euerie daie: an other time to pray continually is to aske life everlasting at his hand that can onlie giue it. And so it is what please you to make of it, but this later interpretation (as I thinke) dropped out of your pen ere you were aware. For if God onlie can giue eternall life, why do you request it of others? As for appointed times to praie, being a good meanes to stir vp our coldnes and negligence therein, we both vse and like of.

2. Thessalonians.

The text.

2. Thel. 1. 5.

So that we our selues also glory in you in the churches of God, for your patience, and faith in all your persecutions and tribulations, which you sustaine, for an example of the iust iudgement of God, that you may be counted worthy of the kingdome of God, for the which also you suffer.

The note.

Note that by constant and patient suffering of afflictions for Christ men are worthy (so the Greeke signifieth) as the aduersaries them selues translate verse 11. of the croune of the kingdome of heauen, and so doe merite and deserue the same. See annot. Luke 20. 35. And the Apostle heeresaieth that it is Gods iustice no lesse to repaie glory to the afflicted, then to render punishment to them that afflict, bicause of their contrarie desertes or merits.

The answer.

If you did not racke making worthe in English beyond the meaning of the spirit of God, then to be made worthe, & of God to

to be counted worzhie were all one: for they whom God accounteth worzhie, are worzhie indeed. But yet it followeth not, that they which are made worzhie, do deserue or merit the kingdome of God, and the crowne of glorie by their inherent righteousness, which is the thing which both you would & should proue. Your reason from the iustice of God followeth not: Gods iustice indeede requireth that glorie be giuen, or as you say, repaid to the afflicted for his sake, aswell as punishment to their afflictors, not for the cause which you assigne, but chieflie for his word and promise sake, hauing promised that they which suffer with Christ, shall also reigne with him: and then also bicause it is iust, that he put a difference betwene the estates of those, whome hee hath made so farre to differ: your annotation or rather marginal note is answered befoze.

The text.

When he shall come to be glorified in his saints, and to be made maruellous in all them that haue beleueed, bicause our testimonie concerning you was credited in that day. 2. Theff. 1. 10.

The note.

Christ shall be glorified in his Saints, that is, by the great and unspeakable honour and exaltation of them he shalbe honoured, as now he is: the honour which the Church doeth to them, not diminishing Christs glorie (as the aduersaries foolishlie pretend) but exceedingly augmenting the same.

The answer.

Bicause it is a glorie to Christ to aduance and exalt his saints in glorie, doeth it follow therefore that it is lawfull for your church to giue to saints that, which Christ giueth them not, or that it is not sacriledge to rob Christ of al things due to him, and to giue them to men, be they neuer so holie? We are not against anie lawfull aduancement of saints, but against such as neither they can haue, nor yet can stand with the glorie of our Christ.

The text.

Let no man seduce you by anie meanes, for vnlesse there come a reuolt first, and the man of sinne be reueiled, the sonne of perdition, which is an aduersarie and is extolled aboue all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing him selfe as though he were God. 2. Theff. 2. 3.

The note.

How then can the Pope be Antichrist, as the heretikes fondlie blaspheme,

blaspheme, who is farre from being exalted aboue God, that he praieth most humblie not onelie to Christ, but also to his blessed mother and all his saints.

The answer.

The proud presumptuous prerogatiues given to the Pope, and accepted of him, doeth verie well declare this exalting of him selfe, which particularlie here to recite were too long. Other men, as the most Reuerend father in God Master Iuel Bishop of Salisburie, and master Fore in our mother tongue, for the benefit of the poore people of England, haue in this matter taken great paines, to whom also I referre my reader. But if there were no more but that which you note as an argument & p^{ro}ofe of his humilitie, it is sufficient and inough to conuince him of Antichristian pride: he that taketh vpon him to be wiser then God, exalteth him selfe aboue God: he that will make his praies to anie other then God taketh vpon him to be wiser then God, *Ergo* he that maketh his praies to anie other but God, exalteth him selfe aboue God. The maior as I take it is cleare and manifest, and neede no p^{ro}ofe. The minor is p^{ro}oued thus, the wisdom of God hath taught vs to praie to our father in heauen, and not to anie other, what is it then to teach men to praie to others, but to controll that wisdom of God, that it hath not taught the wisest way to pray, and thus in that wherein you thought to shew his humilitie, you set forth his intollerable pride.

The text.

2. Theff. 2. 11.

Therefore God will send them the operation of error, to beleue lieng, &c.

The note.

Deus mittet, saith Saint Augustine libro 20. de Civ. cap. 19. quia Deus diabolum facere ista permittet. God will send, because God will permit the diuell to do these things, whereby we may take a general rule, that Gods action or working in such things is his permission. See annot. Rom. 1. 24.

The answer.

Now Augustine must helpe you with a generall rule, & that expresse both against the whole course of scripture, and also against his owne minde, if you meane by permission onlie permission, for he saith, who doeth not tremble at these horrible iudgements of God, by which he doth in the hearts of the wicked what he will, rending to euerie man according to his merits. And againe

gaine he saith, it is out of doubt that God doeth worke in the mindes of men to encline their willes, either to good according to his mercie, or els to euill according to their deserts by his iudgement, sometimes open and sometimes secret, but alwaies iust. This I trowe is somewhat more then only permission, therefore you must racke some other for that generall rule, for Augustine will not yeld it you: and it groweth out of a foolish nicenes, for men to be afraid to speake as the holie Ghost hath spoken afore them.

De gratia & libero arbitrio cap. 21.

The text.

And our Lord Iesus Christ him selfe, and God our Father which hath loued vs, and hath giuen eternall consolation, and good hope in grace, & exhort your hearts, and confirme you in euerie good worke and word.

2. Thess. 2. 17.

The note.

This word of exhorting implieth in it comfort and consolation, 2. Corinthians, 1. verse 4. and 6.

The answer.

Trueth doeth well, but neuer when it is intermedled with vntruthes. If this note were not defiled with the former, & these that follow, but had passed alone, then we would haue ioined with you.

The text.

And we denounce vnto you brethren, in the name of our Lord Iesus Christ, that you withdraw your selues from euery brother walking inordinately, and not according to the tradition which they haue receiued of vs.

2. Thess. 3. 6.

The note.

Here also (as is noted before 1. Thessalonians 2. 15.) the aduersaries in their translations auoid the word tradition being plaine in the Greeke, least them selues might seeme to be noted as men walking inordinately, and not according to Apostolicall tradition, as all Schismatiques, heretiques, and rebels to Gods church do.

The answer.

If corrupt vse had not in your times made tradition to bee commonlie taken of the people for a doctrine deliuered by word of mouth onlie, and neuer published in the holie Scriptures by writing contrarie to the sense and meaning of the Apostle, then had there not bene anie iust cause of auoiding the word. But you can not iustlie blame vs, though we flie a word corrupted by you, and therefore dangerous to deceiue withall, and set downe for it

some other worde, no lesse aptlie agreeing to the signification of the Greeke word, and better with more plainnesse expressing vnto the vnlearned the minde and meaning of the Apostle in that place. But bicause you charge other men with inordinate walking, contrarie to the traditions Apostolicall, answer for your selues, and yeld vs reason if you can, whie you breake those
 Libr.2. cap.2. which you call the Apostles constitutions? why do you not commonlie and ordinarilie chouse married men to be Bishops? why
 Libr.1. cap.6. haue you kept the common people from reading the scriptures? why suffer you women to baptize? why fast you not continually on Wednesdaies? whie doe ye exclude the people both from
 Libr.3. cap.9. election and approbation of Bishops and priests? If these bee not the ordinances of the Apostles, why do ye abuse the world with alledging the authoritie of that booke for you? if they bee, with what face can you object to others, wherein you are most manifestlie faultie your selues?

I. TIMOTHIE.

The text.

1. Tim. 1. 5.

But the end of the precept is charitie from a pure heart, & a good conscience, a faith not fained.

The note.

Saint Augustine saith, he that list to haue the hope of heauen, let him looke that he haue a good conscience, let him beleene and worke well. For that he beleeneth, he hath of faith: that he worketh, he hath of charitie. prefat. in Psalm. 31.

The answer.

As you alledge Saint Augustine, so I would that you caried his sincere mind and loue to the truth, so should we not onlie agree in this, but throwing away all minde and desire of contending, enter into a most earnest search for truth with al humilitie.

The text.

1. Tim. 1. 19.

This precept I commend to thee (O Timothie) according to the prophecies going before on thee, that thou warre in them a good warfare, hauing faith and a good conscience, which certaine repelling haue made shipwracke about the faith.

The note.

Euill life and no good conscience is often the cause that men fall to heresie, from the faith of the Catholike church. Againe, this plainlie reprooneth

prooueth the heretikes false doctrine, seeing that no man can fall from the faith that he once trulie had.

The answer.

True and liuelie faith is one thing, and the outward profession of faith is another. You loue to dallie with equiuocations, knowing that that hindereth the consecution of an argument. The outward profession and not true faith is meant heere. By such arguments as you make, it is easie to proue that the crowe is white.

The text.

I desire therefore first of all things, that obsecrations, prayers, postulations, thankesgiuings be made for all men, for Kings, and al that are in præminence, that we may lead a quiet and peaceable life in all pietie and chastitie. 1.Tim.2.1.

The note.

Euen for heathen Kings and Emperors, by whom the church suffreth persecution: much more for all faithfull princes, and powers, and people both spirituall and temporall, for whom as members of Christes bodie, and therefore ioining in praier and oblation with the ministers of the Church and priests more properlie and particularlie offer the holie sacrifices. See Saint August. de origine anima lib. 1. cap. 9.

The answer.

The spirit that guideth and directeth the bishops of Rome now, is full contrarie to the spirit that guided and directed Paul, and the whole primitive church. For now such princes as punish papists, or fauour not poperie, must be murdered, disinherited, excommunicated, deposed, deprived, given to the diuell, and not praised for. They may not looke for the dutie, which was given to persecuting princes then. For our holie father of Rome will not allow it. I see not for what purpose you alledge Augustine, and therefore I passe him ouer with silence.

The text.

Well ruling his owne house, & hauing his children subiect with all chastitie. 1.Tim.3.4.

The note.

He saith hauing children, not getting children. Saint Ambrose Epist. 82.

The answer.

I hope saint Ambrose doth not meane, that he should haue children of other mens begetting, or that it should be lawfull for a bishop

bishop to be a married man, and not lawfull for him to live according to the lawes of matrimonie, which God himselfe hath set downe. But I see you are glad to vse the fathers, where you find them a little too much to fauor and fantasie your single life.

The text.

1. Tim. 3. 6.

Not a neophyte: least puffed vp into pride, he fall into iudgement of the diuell.

The note.

Neophytus is he that was lately christened, or newly planted in the mysticall bodie of Christ.

The answer.

Wherein I confesse the church of England hath bene negligent and faultie, for permitting some of your dissembling papists to exercise the ministerie of the word, afoze sufficient triall by length of time was had of their vnfaigned repentance and conuerſion.

The text.

2. Tim. 4. 4.

For every creature of God is good, and nothing to be reiected that is receiued with thankesgiuing.

The note.

We see plainly by these words such abstinence onely to be disallowed, as condemneth the creatures of God to be naught by nature & creation.

The note.

*As the charter
house monks.*

We see a double estimation of meats here, one taken from the nature & creation of things, the other from the person of him that vseth them: as appeereth plainly in these words, which God created for the faithfull, and for them that haue knowen the truth. Your church therefore is here plainly noted: first, for that it maketh it vnlawfull for some to feede of diners and sundrie of the creatures of God, which God had appointed for the vse of all the faithfull. Secondly, because it hath generally caused men to make a superstitious difference betwixt fish, fruit, flesh, eggs, and whitemeat, being all alike by nature and creation. For that which God hath made lawfull at all times, with you is sometimes vnlawfull, holines and the seruice of God, or at least a parcell of it, is planted in superstitious abstinence, and mens consciences tied and intangled in the things, in which God hath left them free. As for your ouer turning this to be meant of other ancient heretiks, can no more excuse you, than it did excuse the Manichees, that this was meant of the Tatians, Cataphrizes, Encratites, and such like, who were long afoze them.

The

The text.

For corporall exercise is profitable to little, but pietie is profitable to all things, hauing promise of the life that now is, and of that to come. 1.Tim.4.8.

The note.

Some (saith S.Chrysostom) expound this of fasting, but they are deceived: for fasting is a spirituall exercise. See a goodly commentarie of these words in S. August. lib. de mor. Eccl. Cath. c. 33.

The answer.

Corporall or bodily exercise are externall actions for religions sake vsed and exercised, as watching, long abstinence from meate and drinke, the daily reciting of a certaine number of praiers, lying and lodging on the bare ground, the wearing of haire cloth next the skin, whippings, and whatsoener other bodily verations besides, wherein papists plant merit, and their heremites and others their religious do without al measure or mean vse. These and such like are the things, which saint Paul saith are profitable to little, and yet a great peece of poperie consisteth in them. The maners of the catholike church in saint Augustines time, to which you refer vs, doth as much differ from the maners of the church of Rome now, as chalke doth differ from cheese.

The text.

But she that is a widow indeed and desolate, let hir hope in God, and continue in obsecrations and praers night & day. 1.Tim.5.5.

The note.

Bicause of this continuall praier, which standeth not with coning all and carnall acts of matrimonie (as the Apostle signifieth, 1.Cor.7.5.) therefore were these widowes to liue in the state of perpetual continencie.

The answer.

All Christian men are commanded to continue in praers, and to pray without ceasing: Therefore by your reason it is lawfull for no Christian to marry. You care not how vainly you conclude, nor into what briers you bring poore men that haue tender consciences, so you seeme to say somewhat for your single life.

The text.

The priests that rule wel let them be esteemed woorthy of double honor: especially they that labour in the worde and doctrine. 1.Tim.5.17.

The note.

Double honor, and liuelihood due to good priests.

The

The answer.

But goodnes of priests consisteth not in saienig masse, and sacrificing for the quicke and the dead, but in wel ruling their flock, and in diligent and painefull instructing the people, which pertaineth to their charge in Christian religion.

The text.

1.Tim.5.19.

Against a priest receiue not accusation, but vnder two or three witnesses.

The note.

Here the Apostle will not haue euerie light fellow to be heard against a priest. So Augustine for the like reuerence of priesthood admonisheth Paucarius, that in no wise he admit any testimonies, or accusations of heretikes against a catholike priest. ep. 212.

The answer.

No reason that against ministers of the worde, accusations should lightly be admitted, and your dealing against vs, in continuall lying, and false accusations, doth verie well iustifie Augustines counsell to Paucarius. For it is a verie dangerous thing, to admit the accusations of popish heretikes against true Catholics, seeing they are commonly wont with their aduersaries to keepe neither faith, nor truth.

The text.

1.Tim.5.22.

Impose hands on no man lightly, neither do thou communicate with other mens sins.

The note.

Bishops must haue great care that they giue not orders to anie, that is not well tried for his faith, learning, and good behaviour.

The answer.

1.King.12.31.

Herein we fully agree with you. But this rule hath bene as well kept by you, as all good precepts haue besides. But it is no matter: for the pope and his bishops, learned neither of Peter, nor of Paul, but of Jeroboam to make priests for their own tooth.

The text.

1.Tim.6.3.

If any teach otherwise, and consent not to the sound words of our Lord Iesus Christ, and to that doctrine which is according to pietie, he is proud, knowing nothing.

The note.

See the annotation before, cap. 1. 34.

The answer.

We agree with you vpon this point, that all doctrine which is
odde,

odde, singuler, new, differing from that which was first planted by the Apostles, and descended from them, to all nations, and ages following, is assuredly erroneous. Let vs therefore setting all other things apart examine the doctrine of your church, and so much as shall be found to descend from the apostles we wil with all our harts embrace. But this triall you lie. And if anie time you make a shew of comming to it, then by and by your church must giue credite to your doctrine, your church cannot erre, your pope cannot erre, we must beleue your doctrine, not bicause you can pꝛoue it, to haue come from the Apostles, but bicause your church, and pope haue giuen sentence for it, but if you durst abide by your note, we would easily shew your doctrine to be erroneous.

The text.

For the roote of all euill is couetousnes : which certaine desiring haue erred from the faith, and haue intangled themselves in manie sorrowes. 1.Tim.6.10.

The note.

As in the first chapter the lacke of faith and good conscience, so here couetousnes and the desire of these temporall things, and in the ende of this chapter presumption and boasting of knowledge are causes of falling from the faith : heresie often being the punishment of former sins.

The answer.

It is very true that God punisheth sin by sin, and that there be many causes, for which wicked men are wont to forsake the faith which they do, or did sometimes pꝛofesse. The causes in your note assigned, lacke of faith, and good conscience, couetousnes, presumption, and boasting, if all the world be sought, from one end to the other, there cannot any be founde, in whom these causes haue so euidently concurred, and wrought as in your most holy fathers of Rome, wherein I referre my selfe to the credite of your owne stories.

The text.

Command the rich of this world not to be high minded, nor to trust in the vncertainty of riches but in the liuing God, (who giueth al things aboundantly to enioy) to do wel to become rich in good works, to giue easelie to communicate, to heape vnto themselves a good foundation for the time to come, that they may apprehend the true life. 1.Tim.6.19.

The note.

Almes deeds and good works laid for a foundation and ground to attaine everlasting life. So say the doctors upon this place.

H h

The

The answer.

If you had shewed vs what doctozs had so spoken, we woulde haue shewed you their meaning. But we know that neither they noz the apostles ment by the word foundation, to put Chzist out of his office, oz place : but onlie to oppose against the vncertaintie of riches here, the certaintie of promised blessednes in the time to come. According to the sayeng of our Lord, and Saviour Chzist, Blessed are the mercifull, for they shall obtaine mercy.

2. TIMOTHIE.

The text.

2.Tim.1.6.

For the which cause I admonish thee, that thou resuscitate the grace of God which is in thee by imposition of my hands.

The note.

Heere againe it is plaine that holy orders giue grace, and that euen by, and in the externall ceremonie of imposing the bishops hands. And it is a maner of speech specially vsed in this Apostle and S. Luke, that orders giue grace to the ordered, and that to take orders or authoritie to minister sacrament or preach, is to be ginen or deliuered to Gods grace.

Acts. 14. 25.

The answer.

1.Tim.4.16.

2.Tim.3.

14.15.

Where you say that that is plaine, which no wise man can see : namely, that holy orders giue grace, in, and by the externall ceremonie of imposing of the bishops hands. For if that were so, what needed there be any choise of men furnished with gifts and graces for that purpose, sith in the very ordering they should be sufficiently indued with gifts and graces necessarie and needfull : And how fel it out that there were so great a number of popish priests void and destitute of al gifts & graces after their ordering, when the bishop had conferred and bestowed vpon them all that he could : It is euident by the manifold commendations that the Apostle giueth to Timothie, as well for his owne studie in the scriptures, as also for his bringing vp vnder his mother, and grandmother, that he was a man furnished with gifts afoze Paul and the elders ordered him. But bicause the praiers of the church in that his consecrating to the worke of God, were not in vaine, that blessing and increase of aptnesse and fitnesse, which God at their petitions gaue him at that time, is called the gift oz grace by imposition of hands. In the like order it is true, that all those which be rightly ordered, are deliuered to the grace of God : bicause

cause the same God, who of his mercifull goodnes afoze indued them with gifts, made them fit and meete for the worke of his ministerie, and moued his church to call them thereunto, afterward by and in the imploient of their talents to his glozie, and the benefit of his church and people, increaseth and augmenteth their gifts.

The text.

Haue thou a forme of sound words, which thou hast heard of me in faith and in the loue in Christ Iesus. 2.Tim.1.13.

The note.

Faith and loue coupled commonly together in this Apostles writing.

The answer.

Paul so speaketh of them, bicause faith and loue be companions inseparable. But such mates as you are, bend themselves to uncouple these, to the end they might haue some probable shew of matter to prate withall, against iustification by onely faith.

The text.

Our Lord giue mercie to the house of Onesiphorus, bicause he hath often refreshed me, and hath not beene ashamed of my chaine. 2.Tim.1.16.

The note.

What an happie and meritorious thing it is to releue the afflicted for religion, and not to be ashamed of their disgrace, yrons or what miserie so euer.

The answer.

Put meritorious into your purse, and vnderstand true religion, and then we agree to your note.

The text.

Therefore I sustaine all things for the elect, that they also may obtaine the saluation, which is in Christ Iesus with heavenly glorie. 2.Tim.2.10.

The note.

Marke heere that the elect (though sure of their saluation) yet are saued by the means of their preachers and teachers, as also by their owne endenor.

The answer.

Marke heere the force and might of truth, which hath heere wrested this confession of truth from you, that the elect are sure of their saluation, to which the whole course of your doctrine is opposite. The ministerie of the word, and mens owne endeavors to attaine the knowledge of the truth, we acknowledge to be meanes appointed of God to saue those, which be his.

2.Tim.2.16.

The text.
But profane and vaine speeches auoid.

The note.

See the annotation before. 1.Timoth.6.verse 20.

The answer.

We haue seene your note, and do see that both your reasons and authorities there stand very well against your selues. But I refer the answer of it to the answer of all your annotations.

The text.

2.Tim.2.25.

But the seruant of our Lord must not wrangle, but be mild towards all men, apt to teach, patient, with modestie admonishing them that resist the truth : least sometime . God giue them repentance to know the truth.

The note.

Conuersion from sinne and heresie is the gift of God, and of his speciall grace, yet heere we see good exhortations and praier, and such other helps of man be profitable thereunto : which could not be if we had not freewill.

The answer.

Rom.8.7.

That conuersion from sin is the gift of God, and that all helps by man, which God hath thereto appointed are needfull and necessarie it is manifest, but it is impossible, that the industrie of man should do good, where God createth not a new hart, and reneweth not a right will. For the will and wisdom of man is enimitie to God. And so appeareth the banitie of your conclusion for free will.

The text.

2.Tim.3.8.

But as Iannes and Iambres resisted Moises, so these also resist the truth, men corrupted in minde, reprobate concerning the faith.

The note.

That those Magicians which resisted Moises were thus called, it is not written in all the old Testament, therefore it came to the Apostles knowledge by tradition, as the church now hath the names of the three Kings, of the penitent theefe, of the souldier that pearced Christs side on the crosse.

The answer.

Howsoeuer Paul had the names of those magicians, to vs it is not materiall. We are sure the spirit of God hath now to vs made them knowen by him, and therefore it followeth not that we must beleue your fabulous narrations of the names, number, dignitie and such like, of the wise men, wherein you make of East, West, and of West, East, contrarie to the manifest truth,

so

so that the wiser sort of your selues do not beleue those toies, but your Romish church hath deliuered it to her children: let them that will willinglie be deceiued, be deceiued by her.

The text.

But thou continue in those things which thou hast learned, and are committed to thee, knowing of whom thou hast learned. 2 Tim. 3. 14.

The note.

In all danger and diuersitie of false sectes, Saint Pauls admonition is euer to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fansie. This is it which before he calleth depositum. 1. Timothie 6. and 2. Timothie 1.

The answer.

And why did not Paul admonish men to hold fast that, which the Pope and the church of Rome should prescribe, bicause that should not, or could not erre, or stray from the first faith? Or why do not you, setting all other things apart, enter into that triall with vs, whether our doctrine or yours were the former? Your whole doctrine swarueeth farre from the first faith which the Apostles planted, and the greatest part thereof is quite destitute of all testimonie of antiquitie.

The text.

For I am euen now to be sacrificed, and the time of my resolution is at hand. 2 Tim. 4. 6.

The note.

The martyrdom of Saints is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath manie effectes both in the partie that suffereth it, and in others that are partakers of the merit as of a sacrifice, which name it hath by a Metaphore.

The answer.

The voluntarie sufferings of most bitter and cruel death for Gods cause, of Gods saints are accepted of God as a most swete sacrifice. The effectes in the partie that suffereth, bicause you haue not vttered what they be, I can not imagine your meaning, & therefore know not what to say to it. The effects it hath in others, if you had dealt plainlie, you should haue said to be the confirmation and strengthening of other christians by their sufferings. But you come couertlie in with the partaking or partnership of their merits, to make a way for the maintenance of your holie fathers gainfull marchandize, for he hath the bestowing of all the merits of Peter and Paul and other saintes, and they

they are admitted to be partakers of them, that will paie most for them.

The text.

2.Tim.4.21.

Eubulus, and pudens, and Linus, and Claudia, and all the brethren salute thee.

The note.

This Linus was coadiutor with and vnder Saint Peter, and so counted second in the number of the popes.

The answer.

It is strange to see how boldly our papists can set downe that, which by no meanes they can be sure of, first therefore good reader thou art to vnderstand, that by the testimonie of all stories Peter and Paul suffered death at Rome both in one day. If euer Linus therefore were bishop of Rome by the Apostles life time, he was at this present, when they were so nere their end, that they dailie looked to be sacrificed. But it is not likelie that he was as then aduanced to that dignitie, when neither Paul mentioneth him as bishop, or as his or Peters coadiutor or fellow labourer, and also setteth diuers other Christians afore him in his salutation, which had bene a verie vnmanerlie part, and a great forgetfulness of dutie in the Apostles, if Linus had then bene Bishop there, and so Christs vicar generall. But because you terme him Saint Peters coadiutor there, I pray you tel me, was Saint Peter there now or no, I will not vse the reason, that Paul not onlie here but alwaies forgetteth him amongst those whom he nameth in his salutations, whereof groweth great likelihood that he was neuer there whiles Paul wrote thence. But if he were now and befoze there, Paul maketh a verie great and pitifull complaint of him, that he amongst the rest forsook him. But I had rather say he was not yet come to Rome, and that Paul made Linus the first Bishop there, as your Clemens also affirmeth, then to admit so great an absurditie against Peter. The succession of the bishops of Rome which you so much gloze of, and vpon the authoritie whereof your church resteth, is vncertaine, vaine, obscure, and such as your selues can make no certaine report of.

verse 15.

TITVS.

The text.

Tic.1.15.

All things are : cleane to the cleane : but to the polluted, and

and infidels nothing is cleane, but polluted are both their minds and consciences.

The note.

He speaketh not of the church abstaining from meats sometimes which is not for anie uncleannes, in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, who now being christians, would not cease to put difference of cleane and uncleane according to their old law. See Aug. cont. Faust. lib. 31. cap. 4.

The answer.

I easily beleue that he ment not of that which was not, for your churches superstition in that matter was not yet growne. But you haue brought about by your lawes of abstinence, that your simple followers, in the extremitie of sickness when there cannot be any pretence of chastening their bodies thereby, are so snarled in conscience, that they dare not touch, or fast, that which is necessary to preserve life, and to restore health withal. Besides chastening of your bodies, in your ordinarie abstinence in poperie, hath no probable shew. For your richer sort neuer fare more delicately, nor fill their bellies more gluttonously, then when they abstaine from ordinarie meats, and hunt after extraordinary delicacies. So that no mans bodies are chastened by your fasting daies, but their, whom neede, or niggardlines doth continually compell to borrow of their bellies.

The text.

These things speake, and exhort, and rebuke: with all authority. Tit. 2. 15.

The note.

Bishops must be stout and commande in Gods cause, and the people must in no wise disobey or contemne them.

The answer.

So must also euerie minister of the word, and their flockes do owe vnto them honoz, and obedience, and you must remember that your popes cause, is not gods cause.

The text.

But when the benignitie and kindnes towarde man of our fauour God appeered, not by the works of iustice which we did, but according to his mercy he hath saued vs: by the lauer of regeneration and renouation of the holie ghost. Tit. 3. 5.

The note.

As before in the Sacrament of holie orders (1. Timoth. 4. and 2. Timoth.

Timoth. 1.) so heere it is plaine that baptisme giueth grace, and that by it as by an instrumentall cause we be saued.

The answer.

Concerning your Sacraments of orders, of your own institution, and grace by them giuen, you haue receiued answer before. That baptisme is amongst the instrumentall causes of our saluation no man denieth. And likewise we grant vnto you, that by it grace is giuen to the worthy receivers, so that you vnderstand by baptisme the whole sacrament, and not the outward acte, and worke of the minister onely as you commonly do.

The text.

Tit. 3. 10.

A man that is an heretike, after the first and second admonition auoide. Knowing that he that is such an one, is subuerted and sinneth being condemned by his owne iudgement.

The note.

These admonitions and corruptions must be giuen to such as erre, by our spirituall Gouvernors, and pastors: to whom if they yeeld not, Christian men must auoide them.

The answer.

If we were agreed of the church, and gouernors thereof, then we would not contende with you about your note. But now so long as you wil not suffer the church to be discerned by the scriptures, nor cleaue to that church which receiveth the doctrine in them deliuered, the admonitions, and correptions of your gouernors, are to be contemned, despised, and disobeyed.

PHILEMON.

The text.

Phile. 1. 5.

I giue thanks to my God alwaies making a memory of thee in my praier. Hearing thy charitie and faith which thou hast in our Lord Iesus, and toward all the saints.

The note.

Faith and charitie commended alwaies together, both necessarie to make a compleate Christian man, and to iustification and saluation.

The answer.

Faith, and charitie alwaies together, but not alwaies commended together, both necessarie to make a compleat Christian, faith for iustification, and charitie for sanctification: But you the better to blinde men, confounde that which you should distinguish.

The

The text.

For I haue had great ioy and consolation in thy charitie, Phile. i. 7.
bicause the bowels of the saints haue rested by thee brother.

The note.

The duties of charitie and mercie done to Christs prisoners are exceeding acceptable to God, and all good men.

The answer.

This is verie true, and yet you the popes prisoners, and not Christs.

The text.

And do thou receiue him as mine owne bowels.

Phile. i. 12.

The note.

All spirituall men, ought to be exceeding propense and readie to procure mens pardon and reconciliation to all penitent.

The answer.

It is to be maruelled at, that men shewing so little mercie as you are wont, and so boide of all pitie, as your tragicall doings haue shewed you to be, should now become teachers of mercie, and pitie to other men.

The text.

I Paule haue written with mine owne hand: I will repay it: Phile. i. 19.
not to say to thee, that thou owest me thine own selfe also.

The note.

The great det and dutie that we owe to such as be our spirituall parents in Christ.

The answer.

As to our parents we can make no sufficient recompense, so much lesse are we able to requite those, which are Gods good instruments of our regeneration.

HEBREWS.

The text.

Being made so much more excellent than Angels, as he Hebr. i. 4.
hath inherited a more excellent name aboue them.

The note.

The excellencie of Christ aboue Angels.

The answer.

And therefore consequently his excellencie aboue Moyses, the prophets, and all creatures whatsoeuer.

The text.

Are they not al. ministring spirits, sent to minister for them Hebr. i. 14.
which shall receiue the inheritance of saluation?

The note.

The holy angels (saith S. Augustine) to the societie of whom we aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know, and felicitie to rest. For they do helpe vs without all difficultie, because with their spirituall motions, pure and free, they labor and trauell not. De ciuitate lib. II. cap. 31.

The answer.

I would your doctrine of Angels were alwaies, as this which here you learne of Augustine, then some of your vnprofitable controuerxies, which now trouble the world, would sone be cut of, and throwen to the dunghill amongst other filth and mire of poperie. But these, and such other good things, are defiled with the rest that you couple them with. And more I haue not to say to you for this note.

The text.

Hebr. 2. 1.

Therefore more abundantly ought we to obserue those things which we haue heard: least perhaps we run out.

The note.

As that which runneth out of a broken vessel, or that runneth by is lost.

The answer.

He is said to run out, which doth not hold and keepe the word which he heareth, of whom we say in English, In at the one eare and out at the other.

The text.

Hebr. 2. 9.

But him that was a little lessened vnder the Angels: we see Iesus: because of the passion of death crowned with glory and honor, that through the grace of God he might tast of death for all

The note.

This prooueth against the Calvinists that Christ by his passion merited his own glorification, which they would not for shame denie of Christ, but that they are at a point to denie all meritorious works, yea euen Christs also. And therefore they translate also this heretically, by transposing the words. In the bible printed 1579.

The answer.

The force of this p^roofe resteth vpon the signification of the Greeke p^reposition *διὰ*, which heere, as often else where, doth signifie the finall cause or end, and is to be referred to his lessening, which goeth befoze, and not to his crowning which commeth after. As if he should say, we see him, that is Iesus, because of his suffering, or that he might suffer, a little lessened vnder the Angels, that

that is, made man. And thus your p^roofe faileth, and commeth to naught. Otherwise for Christs merits we do more highly esteeme of them than you. But the holie Ghost hath taught vs, that he tooke our nature vpon him, not for himselfe but for our good, so that whatsoeuer he did in our nature, was not to gaine to himselfe, but to vs; not to his, but to our benefit: but p^reposterous desire to stablish the merits of men carieth you, you wot not whither. For it maketh you to suppose, that the maiestie of God which is proper to himselfe (for that was the glorie wherewith Christ is crowned) may be the deserued reward of mans works, which is horrible once to thinke.

The text.

For no where doth he take Angels: but the seed of Abraham he doth take. Hebr. 2. 16.

The note.

The dignitie of man in that Christ tooke our nature vnto his person in deitie, and not the nature of Angels.

The answer.

May rather the great and marvellous goodnes of God, that was better to men than to Angels, and that boughsafed rather to vnite our miserable vile nature to his Godhead, rather than the eternall excellling nature of Angels.

The text.

For this man is esteemed woorthie of more ample glorie Hebr. 3. 3. aboue Moises, by so much as more ample glory than the house hath he that framed it.

The note.

The excellencie of Christ aboue Moises.

The answer.

Christ far excelled Moises: but you make him far inferior. For from Moises doctrine no man might swarue to the right hand, or to the left, no man might adde or take away: but to Christs doctrine, vnder the name of traditions, you may make as manie additions as you list.

Deut. 4. 2.
Deut. 28. 14.

The text.

For we be made partakers of Christ: yet so if we keepe the Hebr. 3. 14. beginning of his substance firme vnto the end.

The note.

Faith is the groundworke of our creation in Christ, which if we holde not fast, all the building is lost.

A view of the marginall notes

The answer.

Such a faith as a man in some measure is able to render a reason of out of the word, and not a blinde perswasion to beleue as other men beleue, neither knowing what we beleue, and whie, as the greatest number of your blinde followers do.

The text.

Hebr. 4. 4.

For he said in a certaine place of the .seuenth day, thus, And God rested the seuenth day from all his workes.

The note.

If the Apostle had not evidently shewed that the Saboaths rest was a figure of the eternall repose in heauen, who durst to haue applied that Scripture of Gods rest the seuenth day to that purpose? Or how can our aduersaries now reprehend the like application manifoldlie used in all holie ancient writers to that end?

The answer.

What conscience is in you for applieng Scriptures without example, warrant, or anie other necessarie collection I know not: but this I know, that in your handling of the scriptures there appeareth none. All things that happened to the fathers in the old Testament, were figures (as the Apostle teacheth) of things happening in the new testament to vs. As therfore the diligence of the fathers was commendable in seeking and searching what was prefigured in the old law; so the immoderate desire and delight of some, to draw all things in both testaments into perpetuall allegories, and to make figures where none are, & to wrest their fancies out of what place they list, is iustlie by your aduersaries found fault withall.

The text.

Hebr. 4. 12.

For the .word of God is liuely and forcible, and more piercing then anie two edged sword: and reaching vnto the diuision of the soule and the spirit, of the ioints also and of the marowes, and a discernor of the cogitations and intents of the hart.

The note.

Whatsoever God threatneth by his word concerning the punishment of sinne and incredulitie, shalbe executed, be the offence neuer so secret, deepe, or hidden in our harts, bicause Gods speech passeth easilie, & searcheth throughlie euerie part, power and facultie of mans soule.

The answer.

This note is true, though but in a litle part expressing the meaning of the text, and verie hardlie agreeable with other parts
of

of your doctrine. For if secret and hidden sinnes, which by no meanes breake forth and discover them selues, by acte can not escape the threatened vengeance of God, then what sinnes can you call veniall?

The text.

But we confidentlie trust of you, (my best beloued) better things and neerer to saluation: although we speake thus.

Hebr. 6.9.

The note.

It is euident by these words against the Nouatians and the Calvinists, that Saint Paul meant not preciselie that they had done, or could do anie such sinne, where they should be put out of all hope of saluation, and be sure of damnation during their life.

The answer.

It is euident by your words, that you flatter your selues with mercie more then there is cause while, whiles you thinke that you can not commit anie such sinne, as for which you should be sure during your life to be damned. For herein you do not contend with the Nouatians and Calvinists (as it pleaseth you to terme them) onlie, but with Saint John, and with our Lord and Saviour Christ. For what will ye say of those sinners, which S. John forbiddeth vs to pray for: or of that sin, which our Saviour Christ hath told vs shall neuer be forgiven, neither in this world, nor in the world to come? The same sinne, the Apostle in this Chapter describeth, not because the Hebrewes, to whom he wrote, had committed it, but because it was possible for some of them to fall into it, therefore he forewarneth them of the great and wonderfull danger of it.

1. Iohn 5. 16.
Matth. 12. 32.

The text.

To whom also Abraham diuided tithes of all, first in deede by interpretation the king of iustice, and then also King of Salem, which is to say, King of peace.

Hebr. 7. 2.

The note.

When the fathers and catholike expositors picke out allegories and mysteries out of the names of men, the protestants not indued with the Spirit whereby the Scriptures were giuen, deride their holie labours in search of the same: but the Apostle findeth high mysteries in the names of persons and places as you see.

The answer.

That we deride the Fathers or anie other Catholike expositors, is one of your wonted slanders: but we saie that measure in all things is a merrie meane. For though in the names of such

Speciall

speciall persons as were figures of Christ, and in the names of other persons, places, and things as had their names given for some speciall causes and considerations, the mysteries shadowed in the signification of those names are wel, and profitably sought: yet to do, or endeavour the like, in all names, or in many other names is laboꝝ needlesse, causelesse, and cutious.

The text.

Hebr. 7. 8.

And heere indeede . . . men that die receiue tithes: but there he hath witnes that he liueth.

The note.

The tithes given to Melchisedech, were not given as to a meere mortall man, as all of the tribe of Levi and Aarons order were, but as to one representing the sonne of God, who now liueth & reigneth, and holdeth his priesthood, and the function thereof for euer.

The answer.

Your note is true, and bicause he holdeth his priesthood and the functions thereof for euer, therefore you offer him great iniurie, to appoint other priests to do his office, that is, to offer propitiatorie sacrifice for vs.

The text.

Hebr. 7. 25.

Whereby he is able to saue vs for euer, going by himselfe to God: . . . alwaies liuing to make intercession for vs.

The note.

Christ according to his humaine nature, praieth for vs, and continually representeth his former passion, and merit to God the father.

The answer.

You would make vs beleue that Christ was our priest onlie in respect of our nature, directly against the worde, and against this present place. For the priests appointed by the lawe, were men hauing infirmitie, but our priest is the sonne for euer perfect, where perfection is opposed to infirmitie, and the sonne of God is opposed to men: which sheweth the coupling of both natures, as well in exercising of his office as in his person. But you of purpose in your translation haue omitted the worde men, to obscure and darken the sense of the text.

The text.

Hebr. 8. 1, 2.

We haue such an high priest, who is set on the right hand of the seate of maiestie in the heauens, a . . . minister of the holies, and of the true tabernacle which our Lord pight and not man.

The

The note.

Christ living and reigning in heaven, continueth his priestly function still, and is minister not of Moyses Sancta and tabernacle, but of his owne bodie, and blood, which be the true holies and tabernacle not formed by man, but by Gods owne hand.

The answer.

Paule setteth Christ in heaven at the right hand of maiestie, you set him in earth in the sacrament of the altar. Paule teacheth that he continueth in his priestly function: you have appointed priests to offer propitiatorie sacrifice, as if his priesthood were ceased. Paule saith that if Christ were vpon the earth againe, he were no priest: you teach that he is againe vpon earth, therefore your doctrine maketh him no priest.

The text.

For if that former had beene voide of fault, there should not certes a place for a second been sought. Hebr. 9.7.

The note.

The promises and effects of the law were temporall, but the promises and effects of Christs Sacraments in the church be eternall.

The answer.

This is plaine, and flat Danicheisme. If the high priest were a figure of Christ, if Sancta sanctorum were a figure of heaven, if the sacrifices of the old law were figures of Christs sacrifice, then how can the promises, or effects pertaining to them be temporal? The differences that I haue learned betwene the sacraments of the law, and the Gospell do not consist in diuersitie of promises, and effects, but in cleerenes, number, and time. Cleerenes bicause that, which then was obscurely shadowed, is now cleerely reuealed: number bicause they had a great multitude of sacramentall figures, we as few in number, and as effectual in signification, as possible may be, in time bicause theirs nursed in them the faith of Christ to come, and ours confirmeth to vs the faith of Christ which is alreadie come, and hath accomplished all things, which are necessarie for our redemption.

The text.

The holie Ghost signifieng this, that the way of the holies was not yet manifested, the former tabernacle yet standing: Hebr. 9.8.

The note.

The way to heaven was not open before Christs passion, and therefore

the Patriarks and good men of the old testament were in some other place of rest untill then.

The answer.

You dreame of a drie sommer. Christ was alwaies the waie, but Christ was not alwaies manifested, or made openly knowne during the former tabernacle, as now he is. What maketh this for your dream of shutting the fathers out of heauen, and causing them to go seeke another place of rest? Was not Christ the lambe slaine from the beginning of the world? And was not faith in his blood as available to the fathers, as to vs?

The text.

Hebr. 9. 9.

Which is a parable of the time present.

The note.

All things done in the old testament and priesthood were figures of Christs actions.

The answer.

If all things done in the olde Testament, and priesthoode haue relation to Christ and that which he perfourmed for vs, then how are the promises temporall, as before you said? Liars had need of good memories, or els with one breath they denie and ouerthrow that, which they affirme with another.

The text.

Hebr. 9. 19.

For all the commandment of the lawe being read of Moises to all the people, he taking the blood of calves and goates with a water and skarlet wooll, and ysope, sprinkled the verie booke also it selfe, and all the people, saing, This is the blood of the Testament which God hath commanded you.

The note.

Heere we may learne that the Scriptures conteine not all necessarie rites or trutthes, when neither the place to the which the Apostle alludeth, nor anie other mentioneth halfe these ceremonies, but he had them by tradition.

The answer.

The Scriptures (you say) containe not all necessarie rites and trutthes, whie do you couple rites and trutthes together? You know that we hold that rites and ceremonies may be variable according to diuersitie of times, places, and maners of people: so the generall rules of Scriptures giuen to frame them by be obserued. But truth is alwaies one and the same, & not to be found but in the word of truth, and therefore though you could haue proued that some of these rites were had by tradition, yet it would not followe that anie necessarie truth were omitted in Scriptures

scriptures. But let vs see how doughtilie you proue that, forsooth halfe the ceremonies here spoken of, are not mentioned in the place of Scripture, to the which the Apostle alludeth, nor in anie other place, and therfore it can not be otherwise, but he had them by tradition. As you are true in this, so I would you might finde credit in all things els: first in the place by your selues quoted, the reading of the Lawe, the sprinkling of the people and the book, with the blood of the sacrifices, with the words here rehearsed are mentioned. Then resteth water, skarlet wool and hissope, to be shewed els where. In Leuiticus we finde that water was mingled with the blood which was to be sprinkled, and that the sprinkle it selfe was made of cedar wood, of hissope, and of a skarlet lace. Thus haue you one place for the sprinkling, and another for the sprinkle, and nothing here at all by tradition, which you so contend for.

Exod. 14. 2.

Leuit. 14. 4.

The text. And as it is appointed to men to die once, and after this the iudgement: so also Christ was offered once, to exhauste the sinnes of manie.

Hebr. 9. 28.

The note. By this word which signifieth to emptye, or draw out euen to the bot-
tome, is declared the plentifull & perfect redemption of sinnes by Christ.

The answer. When the holie Ghost by such significant and forcible wordes hath taught vs to ascribe our whole and full remission of sinnes to Christ, what impudencie and shamelesnes is in you, to ioine to Christ a number of trumperies of your own, and as it were in this matter to part stakes with him by chalging, if not one half, yet a verie great part by your works satisfactorie & meritorious?

The text. Holocausts and for sinne did not please thee.

Hebr. 10. 6.

The note. For sinne is the proper name of a certaine sacrifice called in Hebrew **ANON** as holocaust is another kinde. See the annotations. 2. Corinthians, 5. verse 21.

The answer. To trouble peoples heads with the diuersitie of the sacrifices of the Jewes, and their diuers appellations, I iudge it not necessarie, and therfore I leaue your note as I finde it.

The text. And this is the testament which I will make to them after

Hebr. 10. 16.

A view of the marginall notes

those daies, saith our Lord, giuing my lawes & in their hartes, and in their mindes will I superscribe them, and their sinnes and iniquities I will remember no more.

The note.

This is partlie fulfilled by the grace of the new Testament, but it shal be perfectlie accomplished in heauen.

The answer.

This note I will not impugne, but it commeth as a rose among nettles, which a man can hardlie cul out, without stinging of his handes.

The text.

Hebr. 10. 20.

Hauiug therefore brethren confidence in the entring of the holies in the blood of Christ, which & he hath dedicated to vs a new and liuing way by the vaile, that is, his flesh, &c.

The note.

To dedicate, is to be the author and beginner of a thing. The protestants translate, he hath prepared, for their heresie that Christ was not the first man that entered into heauen.

The answer.

Wee shunne not the word dedicate, which you your selues haue borrowed of a protestant, for it is as good and fit as the other. And you charge vs wrongfullie with that which we holde not, for we all affirme that Christ was the first man that ever caried the whole humane nature & substance of man, consisting of an humane bodie, and of a reasonable soule into heauen.

The text.

Hebr. 10. 29.

A man making the Lawe of Moises frustrate, without anie mercie dieth vnder two or three witnesses : how much more thinke doth he deserue worse punishment, which hath troden the sonne of God vnder foote, and esteemed the blood of the Testament polluted, wherein he is sanctified, and done contumelie to the spirit of grace?

The note.

Heresie and Apostasie from the Catholike faith punishable by death.

The answer.

This doth plainly and manifestly reprove the ouermuch clemencie vled in this Realme and Church of England, towarde forward and obstinate papists, who by your owne conclusion are by Gods lawes punishable by death.

The

The text.

Do not therefore loose your confidence which hath a great remuneration. Hebr. 10. 35.

The note.

Good works make great confidence of saluation, and haue great rewarde.

The answer.

Good works being testimonies of our election, fruits of our faith, witnesseth that we be led and guided by the spirit of God, do nourish and increase our confidence in God, whom we knowe to haue adopted vs in Christ, for his children. It is true also that God doth most liberally reward all good things, which he worketh in his children.

The text.

And faith is the substance of things to be hoped for, the argument of things not appearing. Hebr. 11. 1.

The note.

By this word substance is ment that faith is the ground of our hope.

The answer.

Or rather that faith is the very substance, and being of things which yet appeere not, nor are not seene, and therefore are hoped for.

The text.

By faith Henoch was translated, that he should not see death, and he was not found, because God translated him. Hebr. 11. 5.

The note.

Heere it appeereth that Henoch yet liueth and is not dead against the Calvinists. See the Annot. chap. 11. Apoc.

The answer.

Why do you not couple Saint Paule with the Calvinists, both not he saie, that death reigned ouer all from Adam to Moses? Was not Henoch one of these all; or did he not liue within the time there limited: yet it is true that Enoch and Elias did not die after the common and ordinarie maner of other men, but were translated, and haue in extraordinarie maner and sort disposed the corruptible flesh, that with Christ they may enioy blessed rest, and quietnes. Rom. 5. 14.

The text.

But without faith it is impossible to please God, for he that commeth to God, must beleue that he is, and is a rewarder to them that seeke him. Hebr. 11. 6.

The note.

We must beleue that God will reward all our good works, for he is a rewarder of true iustice, not an acceptor or imputer of that, that is not.

The answer.

It is true that God of his goodnes and bountie will rewarde euery good worke, and it is true that God rewardeth true iustice, that is the good, that they do that in sinceritie and truth seeke him, though it deserue none. But that which you adde sheweth that you care not how directly you oppose your selues to the truth of Gods word, so that you may bleare the eyes of the simple with somewhat. Is not the iustice of Christ our iustice? is it in vs really, or by imputation? Wherefore you haue seemed to haue bent your force to proue some iustice, besides imputatiue iustice, and now you would haue imputatiue iustice quite stricken out of the booke, leaſt God should be an imputer of that, which is not. Our sinnes were not in Christ, and yet they were imputed to Christ, and Christ was punished for them: why shall it not then stand as well with Gods iustice, that though Christs iustice be not actually, and really in vs, yet it be both imputed to vs, and we crowned and rewarded for it?

The text.

Hebr. 11. 19.

Wherevpon he receiued him also: for a parable.

The note.

That is in figure and mysterie of Christ dead and aline againe.

The answer.

The truth of this note we acknowledge.

The text.

Hebr. 11. 22.

By faith Ioseph dieng, made mention of the going foorth of the children of Israell: and gaue commandement concerning his bones.

The note.

The translation of relikes, or saints bodies, and the due regard and honor, we ought to haue to the same are proued hereby.

The answer.

Ioseph in this commandement touching his bones, shewed his assured faith, and constant beleefe that God in his good time would keepe, and performe his promise, touching the inheritance of the land of Canaan. The children of Israell in translating his bones, shewed their care of truth, in keeping the promise, which they made vnto him. The honor, yea all the honor, they did to him

him or his bones, when they came into the lande of promise, and were possessed of it, was to see him, or them honestly laide in the graue. What maketh all this for your superstitions? The saints of God neither gaue you, nor your fathers charge to translate their bones. The cause of your translating them was not any due regard to them, but profit to your selues, by making merchandise of their carcases, and by abusing most shamefully the simplicitie of the ignorant, to offer largely to you vnder colour of honoring them. And therefore if you should not maintaine this note, that butter would not cleave to your bread.

Iosua 24.32.

The text.

Esteeming the reproch of Christ greater riches then the treasure of the Egyptians. For he looked vnto the remuneration.

Hebr. 11.26.

The note.

The protestants that denie, we may, or ought to do good in respect or for reward in heauen are hereby confuted.

The answer.

You haue confuted your own shadow, and not the protestants, for it is your slander, and not our assertion that is hereby confuted. For we confesse that in well doing men may respect, and haue an eye to such rewardes as God hath promised. But this we say withall, that it is not the reward onlie or chieselie, that the saints of God haue respect or regard to, for that were either hypocriticall or seruile, but the reuerence that sonnes owe vnto their father, who the more assured they are of his fatherlie fauor, the gladder they are to please him, and the loather to displease.

The text.

Looking diligentlie least anie man be wanting to the grace of God: lest anie roore of bitternesse springing vp do hinder, and by it manie be polluted.

Hebr. 12.15.

The note.

That we be not good there is no lacke on Gods part, who offereth his grace to vs, but the defect is in our selues, that are not answerable to Gods calling of vs, and grace towards vs.

The answer.

This note is verie true, and therefore we ought rarefullie to call vpon God to refoyme vs, and to renue vs, that we be not also amongst them, that stubburnly refuse the grace of God calling them.

The

Hebr. 12. 16.

The text.

Least there be anie fornicator or prophane person as Esau, who for one dish of meat sold his first birth rightes.

The note.

Such as forsake their saluation and religion to saue their lands and goods are like Esau.

The answer.

This note must haue a fauorable interpretation, and some cautions & exceptions, except you will leaue no place of repentance to them that haue once preferred goods afoze religion, but either hipocriticall or too late as Claus was.

The text.

Hebr. 12. 22.

But you are come to mount Sion, and the citie of the liuing God heauenlie Ierusalem, and the assemblies of manie thousands of Angels, and the Church of the first borne, which are written in the heauens, and the iudge of all God, and the spirits of the iust made perfect, and the mediatour of the newe Testament, &c.

The note.

The faithfull are made fellowes of Angels, and of all the perfect soules departed since the beginning of the world, and of Christ him selfe.

The answer.

Because the church is the fellowship of all the saints which haue bene, are or shall be, whereof Christ, and not the pope is head and chiefe, and which with Christ make one bodie.

The text.

Hebr. 13. 9.

With various and strange doctrines be not led away.

The note.

New, diuers, changeable, and strange doctrines to be auoided, for such be hereticall, against which the best remedie or preseruatiue, is alwaies to looke backe to our first Apostles, and the holie fathers doctrine.

The answer.

I would to God you would once keepe promise, to looke backe in truth to our first Apostles doctrine, so should our controuersies be sone at an end: but you commonlie by your first apostle meane your corrupt monke Augustine. And if by him you would examine your doctrine, you must cast away a number of your chiefe corruptions, which he neuer knew of.

The text.

Hebr. 13. 21.

And the God of peace which brought out from the dead, the great pastor of the sheepe in the blood of the eternall testament,

stament, our Lord Iesus Christ: fit you in all goodnesse that you may doe his will, &c.

The note.

Exposition: that is, make you perfect and absolute in all goodnesse.

The answer.

This you learned either of master Beza, or of Crasimus, or of both, giue them thanks for it.

JAMES.

The text.

For euerie one is tempted of his owne concupiscence, abstracted and allured. Iam. 1.14.

The note.

The ground of temptation to sinne is our concupiscence, & not God.

The answer.

Tentations are either outward or inward. Tentations outward are afflictions, wherebie God is wont to trie and proue men, as gold and siluer is tried in the fire. Tentations inward whereof James speaketh in this place, are inordinate desires prouoking & soliciting vs to sinne, but bicause men who receiue corruption from Adam, are prone and readie to do as Adam did, that is, to lay their faults from them selues to God, therfore James earnestlie admonisheth them to looke into them selues, and there to espie and see the roote and matter of all corruption.

The text.

But he that hath looked into the law of perfect libertie, and hath remained in it, not made a forgetfull hearer but a doer of the worke, this man shalbe blessed in his deede. Iam. 1.25.

The note.

Beatitude or saluation consisteth in well working.

The answer.

Weldoers or workers are blessed and saued, and yet notwithstanding beatitude & saluation doth not consist in our wel doing, but in the mercie & goodnes of God bestowed vpon vs in Christ. Therefore it is to be obserued that in this place James maketh a comparison betweene hearers of the word, whereof one sort are negligent & forgetfull, & therefore neuer the better for the things they heare. The other sort are diligent, and commit to memorie, and put in practise in life the thing they learned by hearing, these latter so doing and not the former, shew them selues to be blessed and saued. For Christ preached is their saluation, their works

do testifie their faith, whereby they haue laied hold on Christ their righteousness, as fruits do witnes the goodnes of a tree.

The text.

James. 2. 20.

But wilt thou know : O vaine man that faith without works is idle ?

The note.

He speaketh to all heretikes that say, Faith onely without works doth iustifie, calling them vaine men.

The answer.

You shew your delight, you seek to deceiue your selues and others by equiuocations. For you know well ynough, that faith is not taken heere for a true and a liuely faith, which worketh by loue, as Paul and we take it, when we speake of iustifieng by faith. Secondly, you know also, that we make no account of anie such faith as is idle, or separated from loue. Thirddly, you know that saint James taketh not heere iustifieng, for being made iust, but for being declared and shewed to be iust : as appeereth by the example of Abraham which he bringeth. For God first made him iust, and after ward he was declared and shewed so to be, by that most excellent example of obedience, in offering his sonne Isaac. There is therfore no contrarietie betwixt vs and James, though you go about to proue that by sound of words, which by sound or iust meaning you cannot effect and bring to passe.

The text.

James. 3. 15.

But if you haue bitter zeale, and there be contentions in your harts : glorie not, and be not liers against the truth : for this is not : wisdom descending from aboue, but earthly, sensuall, diuelish.

The note.

The difference betwixt the humane wisdom specially of heretikes, and the wisdom of the catholike church and hir children.

The answer.

If a man compare the fruits of heauenly wisdom, with the fruits of the wisdom of your church, he shall find them as contrarie as white is to blacke. All stories testifie, that your church hath bene the author of most of the wars and contentions in Christendome these three hundred yeeres, and bywards. Your bookes in praise of Sodomitrie, your curtesans maintained in the eyes and bosome of your most holy father, and the beastly life of your priests, testifie the chastitie of your church. The mercie of your church the massacres of France, and the Marian Doome in England not yet forgotten, do sufficiently shew. I might go thorough

rough the rest: but peace, chastitie, and mercie wanting amongst you, doth sufficiently shew your wisdom to be earthly, sensuall, and diuelish.

The text.

And . giueth greater grace: for the which cause it saith, God resisteth the proud, and giueth grace to the humble. James. 4. 6.

The note.

The boldnes of heretikes adding heere the word scripture to the text thus: And the scripture giueth greater grace.

The answer.

The blindnes of you papists, which thinke it a boldnes to set the nominatiue case befoze the verbe. I pray you tell vs what it is that (as saint James heere saith) giueth greater grace, if it be not the scripture? But the place is plain, the words afoze, and the words following do inforce, that the word scripture must be supplied: but there is none other cause of your wrangling in this, but that you would haue euery thing left as obscure and darke, as might be possible, to fray pzoze men from studieng that which they cannot vnderstand.

The text.

Approch to God, and he will approach to you.

James. 4. 8.

The note.

Free will and mans owne endeuor necessarie in comming to God.

The answer.

Why do you not plainly say, that we must pzeuent and go befoze the grace of God by our will and our endeuor, bicause James setteth our approaching first? That we know to be your meaning, for that your sophisters commonly contend for. But to answer you shortly, we are commonly and vsually by the spirit of God exhorted to that, which God must worke in vs, therefore free will is not pzoued by those exhortations.

The text.

Detraet not one from another my brethren.

James. 4. 11.

The note.

He forbiddeth detraction, euill speaking and slandering.

The answer.

Vices, wherein you set a great pzece of your delight, as in your annotations most manifestly both appere.

The text.

For that you should say, If our Lord will, and if we shal liue, we will do this or that. James. 4. 15.

The note.

All promises and purposes of our worldly affaires are to be made vnder condition of Gods good liking and pleasure, and it becommeth a Christian man to haue vsually this forme of speech in that case: If God will: If God otherwise dispose not.

The answer.

If this note had come from Rome, as it doth from Rhemes: from Italie, as it doth from France, we should haue wondered how they teach others that, which they haue not learned themselves. It may be you know the common Italian prouerbe, In despite of God. And this I know, that neither this good counsell of James was vsed in time of poperie, and when in the time of the Gospell men began to leaue former corruptions, and reformed their speeches according to this rule, the papists scorned at it, and derided it, as too much holines.

The text.

James. 5. 1.

Go to now ye rich men, weepe, howling in your miseries which shall come to you.

The note.

A fearfull description of the miseries that shall befall in the next life to the vnmmercifull conetous men.

The answer.

But your religion giueth them hart of grace to contemne all threats: for your father the pope will sell them heauen for mony.

The text.

James. 5. 7.

Behold the husbandman expecteth the pretious fruit of the earth: patiently bearing till he receiue: the timely and the lateward.

The note.

He meaneth either fruit or raine.

The answer.

It is an Hebrewisme, and therefore better expounded of raine than of fruit, because the phrase is vsuall in the Hebrew, and so vsuallly signifieth.

The text.

James. 5. 16.

Confesse therefore your sinnes one to another: and pray one for another that you may be saued.

The note.

The heretikes translate, Acknowledge your sinne, &c. So little they can abide the very word of confession.

The

The answer.

Here is a knot sought in a rush. To acknowledge, and to confesse in English eares is all one. That we cannot abide the word of confession is one of your impudent and shamelesse flanders, from the which the vsuall and common vsing of it in our translations do sufficiently clære vs.

The text.

My brethren, if any of you shall erre from the truth, and a man conuert him, he must know that he that maketh a sinner to be conuerted from the error of his way, shall saue his soule from death, and couereth a multitude of sinnes. James. 5. 20.

The note.

He that hath the zeale of conuerting sinners, procureth heerby mercie and remission to himselfe, which is a singular grace.

The answer.

You dreame still of mans procuring mercie and remission to himselfe by his owne works: but S. James hath no such thing, but onely this, that the soule of the conuerted man is saued, and his sinnes couered, that is to say, abolished.

I. P E T E R.

The text.

For the which cause hauing the loines of your mind girded, sober, trust perfectly in that grace which is offered you in the reuelation of Iesus Christ. 1. Peter. 1. 13.

The note.

Chastitie not onely of bodie, but also of mind is required. S. Beda upon this place.

The answer.

Then all chastitie doth not consist in single life: for in mind none haue bene moze impure than your single men.

The text.

And if you inuocate the father, him which without accepti- 1. Pet. 1. 17. tion of persons iudgeth according to euerie ones worke, in feare conuerseye the time of your peregrination.

The note.

God will iudge men according to euery ones works, and not by faith onely.

The answer.

Who euer denied that in the iudgement of God, that it may appere (as it is indeed) iust: the godly and vngodly shall be dis-

cerned a sunder by their woꝝks, and yet you neuer the nigher to your merits.

The text.

1.Pet.1.18.

Knowing this that not with corruptible things, gold and siluer you are redeemed from your vaine conuersation of your fathers : tradition : but with the pretious blood as it were of an immaculate and vnspotted lambe Christ.

The note.

He meaneth the erros of gentilitie, or if he wrote to the Iewes dispersed he meaneth the yoke of the law, with the fond and heauie additions of their late masters called Deuteroses. The heretikes to make it sound to the simple against the traditions of the church, corrupt the text thus: Which you haue receiued by tradition of the father.

The answer.

Two things we see in your note. First, an exposition what is here meant by traditions : secondly, a fond quarell to our translations. First you affirme boldly without blushing, that here by tradition the erros of gentilitie are meant. But bicause that carrieth not so much as any probable shew, therefore presently you flie from it, saing, if he wrote to the Iewes, then he, &c. As if any man could doubt to whom he wrote, when both he was the Apostle of circumcision, and also he nameth them to whom he wrote, Strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithinia. It is manifest, that the Iewes at that time dwelt in euery part of these countries, as Strangers dispersed here and there : which cannot with any shew for pꝛoofe be imagined of any nation besides. Your yoking of Gods law with those traditions, or additions called Deuteroses, sheweth your vile and base estimation of Gods word. But as whatsoeuer the Iewes had from their fathers added to Gods lawe, was cause of vaine conuersation, so also your additions to the Gospell of Christ called traditions, are causes of like vanitie, and vnprofitable trauell and laboꝝ in them that vse them. Your quarrell to our translations is but meere wzangling, sith your translation hath the same in effect: for how could the fathers deliuer, except the sonnes receiued : or how were they deliuered by Christ from their vaine conuersation, if they had not receiued it first : But wzanglers will neuer leaue cauilling.

The text.

1.Pet.2.9.

But you are an elect generatioꝝ, a kingly priesthood, an holie nation,

Galat.2.
In the beginning of this chapter.

nation, a people of purchase: that you may declare his vertues, which from darknes hath called you into his maruelous light.

The note.

The protestants can no more gather of this, that all Christians be priests, than that al be kings, as is most plaine, Apocalypse 1.6. and 5.10 Thou hast made vs a kingdome (or kings) and priests.

The answer.

We gather both the one and the other, and we know of none other sacrifices now to be offered to God, but those which euerie Christian man and woman are bound to offer, and therefore we need not your sacrificing priests with their paltrie.

The text.

Be subiect therefore to euerie humane creature for God, 1. Pet. 2.13. whether it be to the king as excelleng, &c.

The note.

So is the Greeke: but the protestants in fauor of temporal lawes made against the catholike religion, translate it very falsely thus: To all manner ordinance of man, themselves boldly reiecting ecclesiasticall decrees as mens ordinances.

The answer.

The Greeke scholiast, whom I hope you will neither accuse of corrupt meaning, nor denie that he vnderstood the Greeke, interpreteth it as we translate. By ordinances of man, we vnderstand not (as you slander vs) lawes of men, but princes and magistrates elected, appointed, and created by men. The decrees of your church we reiect, as well bicause that they being but the ordinances of men, are obtruded in the place and stead of Gods law, as also bicause we acknowledge no dutie of subiection to the makers and ordeiners of them, being to vs English men mere strangers, to whom we owe no more dutie than to any other forreign potentates.

The text.

• Loue the fraternitie.

1. Pet. 2.17.

The note.

In this speech is often commended the vnitie of al Christians amongst themselves.

The answer.

Which vnitie you haue broken many waies. First, in cutting your selues from the churches of the east parts of the world. Secondly, in falling from the ancient faith, which the church of Rome it selfe first of all in old time professed. Thirdly, in your ob-

stinate

stinate opposing your selues now to those that retaine, keepe, and hold fast the ancient holie catholike faith deliuered by Christ and his Apostles to the church.

The text.

1. Pet. 3. 1.

In the like maner let the women be subiect to their husbands, that if any beleue not the word, by the conuersation of the women, without the word they may be woon, considering your chaste conuersation in feare.

The note.

How women should behaue themselves towards their husbands.

The answer.

Which counsell and prescription all godly matrones imbrace.

The text.

1. Pet. 3. 3.

Whose trimming, let it not be outwardly the plaiting of haire, or laieng on of gold round about, or putting on vesture, &c.

The note.

Against the proud, curious, and costly attire of women, wherein this ill time of ours exceedeth.

The answer.

Iniquitie decreaseth not towards the latter end.

The text.

1. Pet. 3. 7.

Husbands likewise dwelling with them according to knowledge, as vnto the weaker feminine vessell imparting honor, as it were to the coheires also of grace of life: that your praiers be not hindered.

The note.

How husbands should behaue themselves towards their wiues.

The answer.

Which good lesson God grant all married men may keepe and obserue. In which lesson one thing is to be obserued, that married men may so dwell with their wiues, that their pzaieng be not thereby hindered, contrary to that which in your notes you haue diuers times affirmed.

The text.

1. Pet. 4. 6.

For, for this cause also was it euangelized to the dead, that they may be iudged indeed according to men in the flesh: but may liue according to God in the spirit.

The note.

It hath the same difficultie and sense, that the other word haue before,

1. Chap.

1. Chap. 3. See the annotation there, v. 19. and S. August. epist. 69. and Oecumenius upon this place.

The answer.

Time is the daughter of truth, and therefore things that sometimes seemed obscure, are in time revealed, made open and plain, and so is this. The sense is plaine: The Gospell was preached in former ages to them that are now dead. Christ by his spirit preached to the rebellious and disobedient people, which lived in the daies of Noe. Your annotation which you refer vs vnto, is frivolous, grounded vpon a malicious slander, that we denie Christs descending into hell, whereas we onely denie the popish sense and interpretation of that article. And concerning Augustine, your note booke once againe deceiued you. For in the place which you quote, there is nothing touching this matter: but in his 99. epistle he handleth this place, and especially the former in the thirde chapter at large concerning Christs preaching to disobedient persons in the daies of Noe. Where after that by many reasons he had proued that your opinion whereby you apply this place to Christs descending into hell, can by no meanes stand: he inclineth (though not fully and certainly) that it is not ment at all of Christs descending into hell, and rather thinketh that Peter meaneth that those times of Noe, were a figure of our times, and the generall disobedience then, a figure of the small obedience now, and the sauing of Noe, and his familie in the arke then, a figure of sauing vs now by baptism, and so consequently giueth light to that true, and cleere interpretation, which we now follow, and for which we are in part beholding to him, as Gods good instrument.

The text.

Feede the flocke of God which is amongst you, prouiding ^{1. Pet. 5. 2.} not by constraint, but willingly according to God: neither for filthy lucre sake but voluntarilie.

The note.

Desire of lucre, or to exercise holie functions for gaine, is a filthy fault in the cleargie, and therefore much to be auoided.

The answer.

And what? is it not a filthy fault also in the pope? You know of ^{Pope Alexander.} whom it was written, that he sold all holie things, altars, keyes, and Christ himselfe. You know what outcry hath bene made against the popes actions, both in this Realme, and in others, by them,

them, which you will not allow to be protestants. Besides your whole religion is framed for gaine, and to make marchandise of mens soules. So that from the highest to the lowest none of you can excuse your selues to bee cleere from the desire of filthie lucre.

2. PETER.

The text.

2. Pet. 1. 16.

For not hauing followed vnlearned fables, haue we made the power and presence of our Lord Iesus Christ knowne to you, but made beholders of his greatnes.

The note.

By this it is plaine that either Iohn, Iames, or Peter must be the author of the Epistle, for these three were onlie present at the transfiguration, Matth. 17. 1.

The answer.

We do not intend to strue with you for the author of the epistle: but you might haue told vs that you borrowed this of master Beza, and that Iames being killed by Herode, it must be either Iohns, or Peters, and that the phrase being Peters peculiar phrase, doth shew it to be Peters. But you can borrow of vs, and not giue againe that, which is due to vs.

The text.

2. Pet. 1. 18.

And this voice we heard brought from heauen when we were with him in the holie mount.

The note.

You see that places are made holie by Christs presence, and that all places be not alike holie. See annot. Acts. 7. 33.

The answer.

That all places by nature, and creation are alike good, and of like holines this place hindereth not, though by some special occasion, or vse that a place for a time is put to, it may be more esteemed, or regarded then an other.

The text.

2. Pet. 2. 2.

And many shal follow their riotousnes, by whom the way of truth shal be blasphemed.

The note.

Heretikes (of whom he prophesieth here) do gaine scholers by preaching libertie, and by their owne licentious life, which is specially ioined to the heresie of these daies.

The

The answer.

The first, and most speciall note giuen to know those heretikes by whom Saint Peter here speaketh of, is that they be lieng masters. Which how it is, and alwaies hath bene annered to your religion, and the teachers thereof, may appeere to the indifferent Reader, by the answers to these your notes, and by your bookes of beastly fained myzacles. Your other note of preaching libertie, and licentious life, cannot in all the worlde be so fitly sought, and so surely founde as amongst your selues. For by your doctrine our ladie is so good a gentlewoman, that so men serue her, be they whores, be they theues, be they what they will be, it is no matter she will entreat and obtaine pardon for them. And her seruice is neither painfull, nor costly, for it consisteth in saying of a few *Aue Marias*, and now and then praieng to our ladie, and somtimes offering of a taper. As for licentious life who haue bene able to match your most holie fathers of Rome:

Mille miracula beatae Mariae

The text.

And in avarice shall they with feigned words make merchandise of you. Vnto whom the iudgement now long since ceaseth not, and their perdition slumbereth not. 2. Pet. 2. 3.

The note.

All the sweete words of heretikes, speaking much of the word of the Lord, the Gospell, Iesus Christ, &c. are but tearms of art to buy and sell poore mens soules.

The answer.

This accusation of those, whom you are wont to call heretikes, is one of your accustomed slanders. But your merchandise is so manifest, that your own writers haue cried out of it. It was an abbot that acknowledged the church of Rome for his mother, that willed her to reioice, because brookes and riuers of monie flowed to her, in wonderful plentie, & no man came to her with empty hand. The old prouerbe, no penie, no *Pater noster*, did witnes that the pretended good which you chalenged, and baunted that you could do to soules, would not come from you without being dearly bought, and well paid for. As for your pretended accusation beareth no shew. For if we had sought our owne profite, we would neuer haue sought the ouerthrow of your religion. For if we had held that still, we had bene sure of the first bequest in euerie mans will.

Abbas vrspergensis.

The text.

And especiallie them which walke after the flesh in concupiscence, 2. Pet. 2. 10.

¶ m

piscence of vncleannes, and contemne dominion, bold, selfe pleasers, they feare not to bring in sectes, blaspheming.

The note.

The speciall properties of heretikes.

The answer.

Though your restraint of these properties to heretikes, be neither in it selfe true, neither agréable with the truth of the text which speaketh more generallie, yet bicause it can not be but that such teachers be heretikes, as be so grosselie wicked, we will examine the case how you can clere your most holie fathers, and the pillars of your church from being heretikes: the properties here mentioned be in nūber six. The first, walking after the flesh in concupiscence of vncleannes: what the testimonies of al stories are, concerning not the dregs but the highest and holiest amongst you I neede not tell you. Pope John the eight, other wise called pope Ioan, deliuered of a childe in solemne procession, whose picture remaineth in Rome as a monument of the truth of her being pope, bewraieth sufficientlie their vncleannes and filthines. Pope John the thirteenth was slaine being taken in the acte of adulterie. It were too long to rip vp the licentious liues of other popes, I know your selues are ashamed of them. The second, is cōtempt of dominion: your popes haue not only vsurped the place & seat of their soueraigne lords, but haue also troden vpon them, deposed Emperors and kings from their roial estate, made them his pages to lead his horse and hold his stirrop, and to thinke it a great curtesie that they might be admitted to kisse his foot. If this be not contempt of dominion, then what cal you it? For boldnes, what dare not they do to me, that dare cast their god into the fire: that dare poison the holie host as they terme it. What selfe pleasers they be in this it appeareth, that they both flatter them selues, and go about to perswade others that they can not erre? Now Christendome hath bene replenished by them with sectes, he that vnderstandeth & knoweth the swarmes, the number, the diuersitie of Donkes, Friers, Nunnes, Cremites, Iesuits, and such like, can not doubt: And so blaspheming which is the sirt, he that hath read of the Popes speech, that he called the Gospel the fable or tale of Christ, can not doubt but that this note also is verified of your holie father: now acquite your selues well, and shewe vs some good defence of your popes against these properties.

Platina.

Pope Hildebrand called Gregorie the 9. Pope Victor the third was poisoned in the chalice. The Emperor Henrie of Lucemburgh was poisoned in the consecrate bread. Leo the tenth.

The

The text.

But these men as vnreasonable beastes, naturallie tending to the snare, and into destruction in those things which they know not blaspheming, shall perish in their corruption. 2.Pet.2.12.

The note.

So heretikes blaspheme the highest misteries of our faith through ignorance.

The answer.

If a man should go about to reckon vp the bold blasphemies of your popish heretikes, against Christ him selfe and his holie word, the day would sooner faile him then matter. But no maruell, when your great challenging champions can make them selues good sport and pastime, of the greatest and most reuerend misteries of our religion. Master Cannon in the 3. daies conference in the Tower.

The text.

For speaking the proud things of vanitie, they allure in the desires of fleshlie riotousnesse, those that escape a little, which conuerse in error promising them libertie, whereas them selues are the slaues of corruption. 2.Pet.2.18.

The note.

Who euer promised more libertie to their followers then Luther and Caluin, and the like, taking away penance, fasting, continencie, or chastitie, keeping of vowes, necessitie of good workes, (because faith doeth all) obedience to Ecclesiasticall pastors, and Councels, and such like?

The answer.

You are nothing ashamed of lieng. These things which you set downe of Caluine and Luther are starke lies, which you shall neuer be able to iustifie. But you haue set open the flood gates to sinne, by promising manie daies of pardon to the saieng of a set number of praiers, and such like.

I. IOHN.

The text.

Because all that is in the world is the concupiscence of the flesh, and the concupiscence of the eies, and the pride of life, which is not of the Father, but is of the world. 1.Iohn 2.16.

The note.

How all sinne and temptation proceede of these three, see Saint Thomas Summ. 1.2. quast. 77. arti. 5.

The answer.

Your labours (I perceiue) are bestowed vpon them that least

neede them, that is, vpon the learned, for I do not suppose you to be such fooles, as to send the vnlearned multitude to search in the doctoꝝ and scholemen.

The text.

1. Iohn 2. 19.

They went out from vs, but they were not of vs, for if they had bene of vs, they would surelie haue remained with vs.

The note.

They were of vs for a time, that is, of, and in the church, otherwise they could not haue gone out: but they were not of the constant sort, or of the elect and predestinate, for then they had taried within, or returned before their death.

The answer.

You dare conclude contrarie to the Apostle, he saith they were not of vs, you say they were of vs, otherwise they could not haue gone out, and therefore I can not maruell that you are so bold with vs. The societie and companie of men whom we call the church, do nurse as it were in their bosome, manie hypocrites and enemies to Christ, which in time shew them selues, who though they go out from the church, yet in trueth were neuer of the church, for if they had bene of the church truelie, then at the least they shuld not haue seuered them selues from the church at their end: for none are truelie of the Church, but those whom God hath elected and chosen.

The text.

1. Iohn 2. 24.

You, that which you haue heard from the beginning let it abide in you.

The note.

Keepe that firmly and constantly, which you heard euen from the beginning, by the mouth of the Apostles: and not that which you haue receiued by writing.

The answer.

If the apostles taught one thing by mouth, and another thing by writing then your note hath some reason in it. I would faine see some papists collect this vnwritten doctriu, and then shew vs how we may be assured that they had it from the apostles. For the things that haue bene heretofore forged vnder the apostles names, the papists themselves do not obserue the tenth part of them. In the meane space they shall giue vs leaue to beleue that the apostles whole doctrine is contained in the Canonick Scriptures.

The

The text.

If you know that he is iust, know yee that euery one also which doth iustice is borne of him. 1. Iohn. 2. 29.

The note.

Wee see that that it is an apostolical doctrine that men may do or work iustice, and that so dooing they be iust by works, proceeding of Gods grace, and not by faith or imputation onely.

The answer.

We see indeed, that it is an apostolical doctrine, that a man may do, or worke iustice, and farther that that doing and working is an assured testimonie, that we are regenerate and borne of God. But that by so doing we are made iust, or iustified afore God: that is your owne addition, without warrant of this text or anie other. For though whomsoever God hath sanctified, him also he hath iustified, yet regeneration and sanctification whereof the apostle speaketh here, are things distinct from iustification whereof he speaketh not here. And because iustice is a word of generall signification, and sometimes spoken of iustification, that is, of that righteousness whereby we are made iust, and sometime (as here) of sanctification, that is, of that righteousness whereby we are declared to be iust, this ambiguity serueth your humors to dallie, and deceiue withall.

The text.

See what maner of charitie the father hath giuen vs, that we should be named and be the sonnes of God. 1. Iohn. 3. 1.

The note.

Not by nature as Christ, but by grace and adoption.

The answer.

And can we be both named and be the sonnes of God, and yet doubt of our saluation? Were not that to doubt either of the power, or goodnes of our father? Why are you then the doctors of doubtfulness?

The text.

We know that when he shall appeere we shall be like to him, because we shall see him as he is. 1. Iohn. 3. 2.

The note.

How we shall see God and be like to him in the next life. See S. Aug. ep. 111. 112. de Ciuitate dei. lib. 12. cap. 29.

The answer.

It is well that you affoord vs so good a scholemaster, but how shall

A view of the marginall notes

shall they do, that either vnderstand not the latin tongue, or are not able to buy the fathers? It is manifest that your meaning is not to helpe the poorer and more ignorant sort.

The text.

1. Iohn. 3. 3.

And euery one that hath this hope in him : sanctifieth himselfe as he also is holie.

The note.

This teacheth vs that man sanctifieth himselfe, by his free wil working together with Gods grace. See Augustine vpon this place.

The answer.

You know that your collection will not hold, and therfore you turne Saint Augustine to vs. Wherein still is to be noted that you of purpose flie from these works, which Augustine wrote against Pelagius, wherein of purpose he handleth the matter of freewill, and scrape and scratch for it here and there, where he speaketh little of it, and that but by the way. The speech that Augustine vseth in this place is this: that God sanctifieth, but hee sanctifieth not them which are not willing to be sanctified. And therfore bicause man adioineth his will to God, he is said to sanctifie himselfe. This speech of Augustine though it may be racked against his minde, to serue your assertion of freewill, yet being interpreted according to his vndoubted meaning (as in manie places he vttereth against Pelagius) of those onely whose wils God altered, and to whom God also giueth power in some measure to perfoyme their good desires, is verie tollerable, and may well stand.

The text.

1. Iohn. 3. 17.

He that shall haue the substance of the world, and shall see his brother haue need, and shal shut his bowels from him, how doth the charitie of God abide in him?

The note.

Euery man is bound to giue almes according to his abilitie when he seeth his brother in great necessitie.

The answer.

And yet not to thinke his deede meritorious, but onely to declare, and shew that the loue of God dwelleth in him.

The text.

1. Iohn. 3. 23.

And this is his commandement, that we beleue in the name of his sonne Iesus Christ: and loue one another as he hath giuen commandement to vs.

The

The note.

Least any man should thinke by the words next before onely faith in Christ to be commanded, or to please God, he addeth to faith the commandement of charitie or loue of our neighbor.

The answer.

If there be any that thinke faith onely commanded, or do separate loue from it, tell vs (I pray you) who they be, and where they remaine, that we also may know them, hate, abhor, and detest them.

The text.

God: no man hath seene at any time.

1.Ioh.4.12.

The note.

No man in this life, nor with corporall eies can see the proper essence, or substance of the deitie. See S. Augustine ad Paulin. de videndo Deo. Epist. 112.

The answer.

Still you send vs to those schoolmasters, to whom the simple can haue no access, and therefore by whom they cannot be the better.

The text.

Look to your selues, that you lose not the things which you haue wrought, but that you may receiue a full reward.

2.Ioh.v.8.

The note.

Reward for keeping fast the catholike faith.

The answer.

Which is full contrarie to the faith of the Romish church at this day.

The text.

Euery one that reuolteth, and persisteth not in the doctrine of Christ: hath not God.

2.Ioh.v.9.

The note.

To go backe or reuolt from the receiued truth and doctrine apostolicall, is damnable.

The answer.

But al papists are gone backe from the truth in the primitive church receiued, therfore except they repent, they are damned.

The text.

My dearest, thou doest faithfully, whatsoever thou workest on the brethren, and that vpon strangers.

3.Ioh.v.5.

The note.

A great grace to be beneficiall to strangers, specially to them that be of our catholike faith, and suffer for the same.

The

The answer.

Remember then your vngacious gouernment in the daies of Quene Mary, when al those strangers, which afore in the daies of good king Edward were intertaind and comforted in England, bicause they had left their countries for the keeping of a good conscience, and for the testimonie of the true, ancient, most holie catholike faith, were banished this land, and sent to seeke a resting place, where they might find or get it.

The text.

3. Ioh. v. 9.

I had written perhaps to the church, but he that loueth to beare . primacie amongst them, Diotrepes doth not receiue vs.

The note.

It seemeth (saith saint Bede) he was an archheretike or proud sect-master.

The answer.

Very much resembling my Lord Bishop of Rome in loue of primacie, though far comming behind him in height of pride, and in all other wickednes and mischief.

The text.

3. Ioh. v. 10.

For this cause if I come, I wil . aduertise his works which he doth : with malicious words chatting against vs.

The note.

That is, I wil rebuke them, and make them known to be wicked. Bede.

The answer.

This exposition we receiue, and God hath verified it vpon your owne heads. For your Diotrepes of Rome his casting out all those that beare fauor to them that loue the truth, is now to al the world made manifest to be wicked, and they are sufficiently aduertised both of him and his works.

The text.

Iude ver. 4.

For there are certaine men secretly entred in (which were long ago prescribed vnto this iudgement) impious, transferring the grace of our God . into riotousnes, and denieng the onely dominator, and our Lord Iesus Christ.

The note.

Diuers heretikes abuse the libertie of Christs grace and Gospell, to the fulfilling of their carnall lusts and concupiscences.

The answer.

It is very true, and yet none so much and so grossely as papists. For if they would leaue their lies and forgerie, and sticke to such testi-

testimonies as are without exception, they should easily see it, and be compelled to confesse it.

The text.

But I will admonish you, that once know al things, that Ie- Iude vers. 5.
fus sauing the people out of the land of Egypt, secondly de-
stroied them which beleueed not.

The note.

*This is our Saniour, not Iosue as saint Hierom noteth. ep. 17. see A-
bac. c. 3. verse 18.*

The answer.

That it could not be Iosua that is here meant, both the truth
of the storie of the children of Israels deliuerie out of Egypt, and
of the punishment of the incredulous, and also the Greeke text,
which hath not Iesus but the Lord, doth plainly and evidently
testifie.

The text.

In like maner these also defile the flesh, and despise domi- Iude vers. 8.
nion, and blaspheme maiestie.

The note.

*Such be heretikes, that will not be subiect to anie superior, or that re-
fuse to obey the lawes, either of spirituell or temporall rulers: in which
kind (speciallie in blaspheming the supreme spirituell magistrate) the
Protestants do passe.*

The answer.

It is somewhat, that you do not alwaies passe ouer those pla-
ces with silence, wherein you are so liuelie described: for of these
heretikes the pope is the head, and you his clawbackes are mem-
bers. For to what superiour doeth the Pope acknowledge himselve
subiect? and do not all ecclesiasticall persons of his church, chal-
lenge exemption from the authoritie of temporall power? what
maiesty is there vpon the earth, which he blasphemeth not, when
he abaseth the highest earthlie maiestie so farre vnder him selfe,
as the moone is inferiour to the sunne? Iudes description therefore
agreeth to none so well as to your selues.

*Innocentius
de maiestate
& obedientia
cap. Solus.*

APOCALYPSE.

The text.

Blessed is he that readeth and heareth the words of this Apocal. 1. 3.
prophecie, and keepeth those things which be written in it,
for the time is nigh.

The note.

There be manie (speciallie now a daies) that be great readers, bea-

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rers,

ers, & talkers of Scriptures: but that is not inough to make them good, or blessed, except they keepe the things prescribed and taught therein: according to our Saviours saieng, (Luke 11.) Blessed are they that heare the word of God and keepe it.

The answer.

It is verie true that except men keepe the word, all their other induozs about the word are little worth: but men can not keepe that which they know not. Reading and hearing (as here appeareth) is the ordinarie meanes that men should vse to come by knowledge: but you, to the end you might maintaine blindness and ignorance, haue kept the people from reading and hearing, therfore you haue made sure worke, that they should not attaine blessednes by keeping.

The text.

Apocal. 1.9.

I Iohn your brother and partaker in tribulation, and the kingdome and patience in Christ Iesus, was in the Iland which is called Patmos, for the word of God, and the testimonie of Iesus.

The note.

Banished thither for religion by Nero, or rather by Domitian almost 60. yeeres after Christs ascension.

The answer.

By whom he was banished it is not materiall, as long as wee consent that these things were reuealed to him in his banishment.

The text.

Apocal. 1.10.

I was in the spirit on the dominicall daie, and heard behind me a great voice as it were of a trumpet, saieng, that which thou seest write in a booke, &c.

The note.

I had a vision not with my corporall eies, but in spirit I beheld the similitude of the things following.

The answer.

As Peter and Paul, so Iohn in spirit also had reuelations, and yet neuer none of them saw or knew of saint Patriks purgatory.

The text.

Apocal. 1.12.

And I turned to see the voice that spake with me.

The note.

The first generall vision of the seven according to Saint Ambrose.

The answer.

You delight your selues with fathers, when and where you neede them not. Your blind followers when and where they see
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any father cited, suppose that it is for some matter of controverſie, and thinke that all antiquitie make for you: but in truth where you moſt neede them, there you haue none at all.

The text.

And being turned I ſawe ſeuē candleſtickes of gold, and in the middeſt of the ſeuē candleſticks, one like to the Sonne of man, veſted in a prieſtly garment to the foote, and girded about neere to the pappes with a girdle of gold. Apoc. 1.13.

The note.

It ſeemeth not to be Chriſt him ſelfe, but an angell bearing Chriſtes perſon, and uſing diuers ſpeeches proper to Chriſt.

The answer.

I ſee no cauſe, why it ſhould not be Chriſt him ſelfe.

The text.

And the ſeuē candleſtickes are the ſeuē churches. Apoc. 1.20.

The note.

Sant Irenaus alluding to this ſaith, The church euery where preacheth the truth, and this is the ſeuēfold candleſticke bearing the light of Chriſt. libro 5. aduerſus here.

The answer.

We are to obſerue heere firſt, that the ſignes here beare the names of the things which they ſignifie: for the ſeuē ſtarres are the angels of the ſeuē churches, and the ſeuē candleſtickes are the ſeuē churches, euen none otherwiſe then bread is the bodie of Chriſt. Secondlie, the cauſe whie the church is compared to a candleſticke, is bicauſe it carieth that light whereof all goodlie men are partakers. And bicauſe in it as candles or ſhining lights, the Apoſtles, Prophets, Euangelists, Paſtors, and doctors do ſhine by the moſt wholſome doctrine of Chriſt.

The text.

And to the Angell of the church of Ephesus write, thus ſaith he, &c. Apoc. 2.1.

The note.

That which before he willed him to write to the church, he now willeth to be written to the Angels or biſhops of the ſame onlie, where we ſee that it is all one to the church, and the head or governour thereof.

The answer.

It is euident that John was commanded afore to ſend that which he wrote to the churches: and it is alſo plaine, that he is commanded to write the ſame to the Angels, that is, to the paſtors,

hozs, and gouernozs of the church. But that which thence you collect, that it is all one to sende to the church, and to the heads and gouernozs thereof, is true but sometimes, and not alwaies. As when some faithfull are saluted by the apostle, and the church that is in their house, it is manifest that by the church, gouernozs are not ment. And againe, bicause you set head and gouernoz in the singular number, wherein we suppose that you haue a secret relation to the onely soueraigne of your church, therfore we are to admonish the Reader, that when by the church the gouernozs thereof be vnderstood, there is neuer anie one gouernoz of the whole church ment.

The text.

Apoc. 2. 4.

But I haue against thee a few things, bicause - thou hast left thy first charitie.

The note.

By this we see is plainly refuted that which some heretikes hold, that a man once in grace or charitie can neuer fall from it.

The answer.

First we do not hold that a man cannot fal, but that he whom God loueth cannot finally fall, the contrarie whereof doth not heere appere. Secondly, that by the angell of the church any one particular man is ment, cannot be proued, but rather a societie or succession of men, whereof the later may be vnlike the former. Whereof S. Paul speaketh to the ministers of the same church, that of themselues shoulde arise greuous wolues: and whereof we haue had great experience in the church of Rome, in the later bishops, who are as vnlike the former, as lions are vnlike to lambes, or dyasse vnlike to golde. And therfore this cannot be iustly applied to any mutation in one, and the same particular man.

The text.

Apoc. 2. 9.

I know thy tribulation, and thy pouertie, but thou art rich, and thou art blasphemed of them that saie themselues to be Iewes and ate not, but are the synagogue of sathan.

The note.

This church representeth the state of them, that are spoiled of their goods, emprisoned, and manifoldly afflicted for the catholike faith.

The answer.

And it is to be noted withall who afflicted them, spoiled them, blasphemed them, that is, spake and did al maner of euil of them, and

and to them. For the afflicted and persecutors here spoken of, are such as saie themselves to be Iewes, and are not, that is, such as take vpon them wrongfully the name, & title of Gods church, and people, being in deed and truth the synagogue of sathan. How neere this toucheth you, that violently vsurpe the name of catholikes, consider with your selues well, for the afflictions you haue brought vpon others, are manifest.

The text.

Be thou faithfull vnto death, and I will giue thee a crowne of life. Apoc. 2. 10.

The note.

The singular reward of martyrdom.

The answer.

But that rewarde of martyrdom magnifieth mightilie the marueilous munificence of our good, and gracious God, and not the merit of the martyr.

The text.

He that shall ouercome shall not be hurt of the seconde death. Apoc. 2. 11.

The note.

The death of the body is the first death, the death of the soule the second. Which martyrs are surest to escape of all men.

The answer.

That true martyrs are sure to escape the second death is granted, but not surer then other, that be the sonnes of the same God, who are assured of his fatherly fauor, both by his promise, and by the testimonie, and witnes of the spirit of adoption.

The text.

And in those daies Antipas my faithfull wirnes, who was slaine amongst you where sathan dwelleth. Apoc. 2. 13.

The note.

The speciall residence of sathan is where the faithfull are persecuted for Christs truth, where not to denie the catholike faith for feare is much here commended.

The answer.

The speciall residence therefore of sathan, is wheresoeuer the bishop of Rome beareth swaie, for in all those places, the blood of infinite martyrs haue bene shed, to the great praise and commendation of those that haue constantly suffered for the testimonie of Gods truth.

The

A view of the marginall notes

Apoc. 2. 19.

The text.
I know thy works, thy faith, and thy charitie, and ministerie, and thy patience, and thy last works more then the former.

The note.
None of these are any thing woorth without the other.

The answer.

These things do so mutually follow one another, that though they may be distinguished, yet separated they cannot be. Your speech therefore is like this, the sunne is naught woorth without light. The fire is naught woorth without heate. For loue doth necessarily follow faith, and after faith and loue, our ministerie and diligent seruice to God, in the vocation, wherein it hath pleased him to plant vs, with patience and all plentie of good works do necessarily follow, so that one of these cannot be alone as you imagine.

Apoc. 2. 23.

The text.
And all the churches shall know, that I am he that searcheth the reins, and hearts, and I will giue to euery one of you according to his works.

The note.
Who seeth not heere that good works deserue saluation, as ill works deserue damnation, and that it is not faith alone, which God rewardeth, but that faith which worketh by charitie?

The answer.
He had neede of a wonderfull sharpe sight, that should see here that, which is not here. You know well enough, for it hath bene often told you, that it followeth not, that works deserue because God rewardeth. But still because you are not able to make better proofe, you make your selues sport with this. Likewise you haue bene often told, that we set lesse store by that faith which is alone, then you do. For if it be without charity, it is improperly called faith, being common both to wicked men, and diuels.

Apoc. 2. 28.

The text.
And he that shall ouercome, and keepe my works vnto the end: I will giue him power ouer the nations, and he shall rule them with a rod of iron, and as a vessel of a potter shall they be broken, as I also haue receiued of my father: and I will giue him the morning star.

The note.

This great privilege of saints riseth of the power and preheminance of

of Christ, which his father gaue him according to his humanitie: and therefore to denie it to saints, is to denie it to Christ himselfe.

The answer.

You should haue told vs what this priuilege is, and to whom it is giuen, dead, or liuing saints, so should you not colorably haue nuzeled your blind and ignorant followers in the superstitions that they haue learned of you. Therefore that which you subtilly haue omitted, we will performe, to the end your craft may be of all men espied. The rod of iron, or scepter of Christs kingdome is his word, whereby he ruleth and gouerneth al that are his. This word he hath committed into the hands of his ministers, to rule and gouerne his church thereby: & also to destroy, breake downe, and ouerthrow euery high thing that exalteth it selfe against it to withstand it, which shall be by it broken and shiuered to peeces, as a potters vessell is broken with a rod of iron. This is the power that is giuen to them ouer nations: How then can you fetch out of this, that which you couet, that is, defence for your robbing of God and his Christ of his honoz, and giuing it to dead saints?

2. Cor. 10. ver. 4. 5. 6.

The text.

But thou hast a few names in Sardis, which haue not defiled their garments. Apoc. 3. 4.

The note.

Such as haue not committed deadly sinne after baptisme.

The answer.

All sinne of it selfe, and according to the nature thereof, whether it be originall or actuall, whether it seme small or great is deadly: for the reward and wages of it is death. And therefore your distinction of deadly and veniall sinnes, in that sense that you set it downe, is false, friuolous, and foolish.

Rom. 5. 13.

The text.

And they shall walke with me in whites, because they are woorthie. Apoc. 3. 4.

The note.

Note that there is in man a woorthines of the ioies of heauen by holy life: and this is a common speech in holy scripture, that man is woorthie of God, of heauen, of saluation.

The answer.

Note that no where in scripture our meriting or deseruing the ioies of heauen is found: and note also that woorthines by our good and holie life, is a popish tradition, and one of their vntwitten

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ten verities: for it is Christ in whom we are made worthe. And thirdly note, that therefore here, as commonly else where, our Rhemists play but the boyish sophisters, to abuse the poore ignorant vnlearned people, which depend vpon them, with ambiguitie of words.

The text.

Apoc. 3. 20.

Behold, I stand at the doore and knocke, if any man shall heare my voice, and open the gate, I will enter in to him, and will sup with him, and he with me.

The note.

God first calleth vpon man, and knocketh at the doore of his hart: that is to say, offereth his grace. And it lieth in man to giue consent by free will holpen also by his grace.

The answer.

Psal. 51. 10.

That God offereth his grace we consent, but that the reformation of mans will is by you parted betwixt God and man, that we cannot like of by any meanes. For that you cannot gather neither of this place, or of any other. For where by nature our will is altogether corrupt, God, yea euen God alone must haue the whole glorie of the reformation thereof. And therefore David calleth that reformation, by the name of creation, as if it were by God to be brought forth againe anew of nothing.

The text.

Apoc. 4. 1.

After these things I looked, and behold, a doore open in heauen, and the first voice which I heard, was as it were of a trumpet speaking, saieng, Come vp hither, and I will shew thee things which must be done quickly after these.

The note.

The second vision, in which is represented vnto vs the glorie and maiestie of God in heauen, and the incessant honor and praises of all angels, and saints assisting him: Which is resembled in the daily honor done to him by all orders and sorts of holymen in the church militant also.

The answer.

If all orders in heauen giue all honor, glorie, and power to God alone and his Christ, how dare you then miserable caitifes part the glorie of mans saluation betwene God and your selues? Is that thinke you a resemblance of the incessant honor and praises of his angels and saints in heauen?

The text.

Apoc. 4. 6.

And in the sight of the seate, as it were a sea of glasse like to Christall,

Christall, and in the midst of the seat, & round about the seat
 • fower beasts full of eies before and behind.

The note.

*These fower beasts and the like described in the first of Ezechiel, by
 the iudgement of the holy doctors, signifie the fower Euangelists, and in
 them all true preachers. The man Matthew, the lion Marke, the calfe
 Luke, the eagle Iohn. See the causes beereof in the summe of the fower
 Euangelists, pag. 1. S. Gregorie in Ezechiel.*

The answer.

The causes alledged, why by the fower beasts fower Euan-
 gelists should be signified, are in my iudgement very slender and
 friuolous. But whether they be signified, or els whether (as other
 interpreters affirme) they do represent Gods wisdom, might,
 diligence, speedinesse, or facilitie in bringing all things to passe, I
 will not contend neither with Gregorie nor you.

The text.

And I sawe in the right hand of him that sate vpon the ^{Apoc. 5.1.}
 throne, • a booke written within and without, sealed with
 seuen seales.

The note.

*The third vision. Saint Gregorie taketh it to be the booke of holie
 scriptures. lib. 4. dialog. 6. 42.*

The answer.

Saint Gregories interpretation doeth verie well please vs,
 and I hope bicause you alledge it, it can not dislike you: we will
 therefore adde some thing, which the text it selfe doth manifestly
 offer vnto vs to be obserued. First, in that it is written within
 and without, it manifestlie appereth that there is no roome left
 for your additions, called traditions. Secondlie, it is fast and safe
 sealed, & that with seuen seales, by which so diligent and so close
 sealing vp, it is manifest that it is vtterlie vnlawfull to adde, to
 diminish, to alter anie thing, for that to do in a sealed euidence is
 no better then mere forgerie.

The text.

And no man was able neither in heauen nor in earth, nor ^{Apoc. 5.3.}
 • vnder the earth to open the booke, nor to looke on it.

The note.

*He speaketh not of the damned in hell, of whom there could be no
 question, but of the faithfull in Abrahams bosome, and in purga-
 torie.*

The answer.

Surelie you can spie daie at a very little hole, that can picke purgatorie out of this place: he speaketh of men vnder the earth, but he can not meane of hel, and therefore he must needes meane of purgatorie. First, graues are vnder the earth, and therefore it may be he meaneth neither hell nor purgatorie. But I pray you tell vs, how do you know he meaneth not hell, bicause it was out of al doubt and past question, that among the damned there could be none found worthe to open the booke. And doeth not the same reason proue, that he could meane purgatorie, or Limbus patrum? or may it be like to finde some worther there, then could be found in earth or in heauen? You knowe well inough that your fond followers will not seeke to examine the truth of anie thing you set downe, and therefore you dare deale thus loselie, that euerie bodie that will not wilfullie be blinde, may see your absurdities. But to leaue your follies, I see that you are amongst those, to whom this booke is yet shut and not opened, and therefore no maruell though you want vnderstanding.

The text.

Apoc. 5. 5.

And one of the seniors said to me, weepe not: behold, the Lion of the tribe of Iudah, the roote of Dauid, hath wonne to open the booke, and to loose the seuen seales thereof.

The note.

So did Iacob (Genesis 49.) call Christ, for his kinglie fortitude in subduing the world vnto him.

The answer.

That Christ is called here the Lion of the tribe of Iudah, it is apparant, but whether by allusion to that place of Genesis, which you cite, may be doubted: but thereof I will not moue anie contention.

The text.

Apoc. 5. 6.

And I sawe, and behold in the midst of the throne, and of the foure beastes, and in the midst of the seniors, a lambe standing as it were slaine, hauing seuen hornes, and seuen eies, which are the seuen spirits of God, sent into all the earth.

The note.

So Christ is called, for that he is the immaculate host, or sacrifice for our sinnes.

The answer.

By allusion vnto Moises law, bicause the lambe appointed for sacrifice

sacrifice must haue neither maim nor spot.

The text.

Thou art worthie, O Lord, to take the booke, and to open Apoc. 5. 9.
the seales thereof, & because thou wast slaine, and hast redeemed vs to God in thy blood, out of euery tribe, and tongue, and people, and nation, and hast made vs to our God a kingdome, and priestes, and we shall reigne vpon the earth.

The note.

This maketh against the Calvinistes, who are not content to say that we merite not, but that Christ merited not for him selfe. Calvin. philip. 2. verse 9.

The answer.

Let vs then see how this proueth that Christ merited for him selfe. Thou art worthie, O Lord, &c. because thou wast slaine. Ergo his death and passion was the cause of his worthinesse, and made him worthie. I pray you, you (I say) that thinke this so inuincible a proufe and so necessarie a consequence, tell me whether Christ being the eternall sonne of the Father, were vnworthie this honoꝛ afore his incarnation, and consequentlie afore his death and passion? I suppose you dare not say that he was vnworthie before, especiallie, seeing he durst not aske of his Father greater gloꝛy then he was afore possessed of with the father. If he were worthie before and so continued, then could not his merits which came after, be the cause of his worthinesse, and so consequentlie, he him selfe in our nature did not merit for him selfe this worthinesse which he had before. But his honoꝛ and gloꝛie, to the which he hath aduanced our nature, was a consequent of his abasing, and the coniunctions in those places note rather an order and consequence, then a cause. Iohn 17. 5.

The text.

And euerie creature that is in heaven, and vpon the earth, Apoc. 5. 13.
and vnder the earth, and that are in the sea, and that are therein: all did I heare saieng, To him that sitteth in the throne, & and to the lambe, benediction, and honor, glorie, and power for euer and euer.

The note.

All the said creatures are bound to giue honor not onely to God, but also to Christ, as man and our redeemer, and so they here do.

The answer.

That the same honoꝛ, gloꝛy and praise, which is giuen to him
Do 2 that

that sitteth in the thzone, is also giuen to the lambe, and that of all creatures both here and in other places, manifestly proueth that Chzist as he was our pziest and redæmer, was both God and man. For otherwise it had not bene lawfull to giue him the same honoz and glozie which we giue to God.

The text.

Apoc. 6. 11.

And white stooles were giuen to euerie one of them : one : and it was said to them, that they should rest yet a little time, til their fellow seruants be compleate, and their brethren that are to be slaine euen as they.

The note.

This one stoole signifieth the glorie, and blisse of the soules onely, but at the day of iudgement they shall haue it doubled by adding the glorie of their bodie also.

The answer.

We allow of this note, as of our owne. But is there nothing to be noted in the opening of the former fower seales, and the hozses, and that this vision of the soules of the martyrs was deferred to the opening of the fift seale? Is it not a declaration that persecution for religion, and for the testimonie of the truth should then haue his full force and swaie when the fourth monarchie grew to, or toward an ende. But if you would open your eies to espie this, you woulde not so please your selues, and delight in your persecuting church here shadowed or prophesied of.

The text.

Apoc. 6. 12.

And I saw when he had opened the sixt seale, and behold there was made a great earthquake, and the sunne became blacke as it were sackcloth of haire, and the whole moone became as blood.

The note.

The tribulation that shall fall in the time of antichrist.

The answer.

As there be that enterpret this, of the tribulation that hath or shall fall vpon the earth, for the contempt of the word, so comprehending the calamities that haue befallen since antichrist inuaded the papal seate: so there be also that enterpret this of the end of the world, and Chzists comming to iudgement. To whom I assent rather, for these two causes. One, for that the signes here, are the same which the Euangelists set downe to be signes of the end of the world. The other because nothing but the sight of so great

great and excellent maiestie as our Lord and Sauioꝝ shall come withall to iudgement, can daunt, and in such order terrifie the great potentates, and pꝛinces of the earth, that they know not whether to turne them, how to escape, oꝝ where to hide themselves.

The text.

Hurt not the earth, and the sea, nor the trees . till we signe Apoc.7.3. the seruants of our God in their foreheads.

The note.

It is an allusion to the signe of the crosse, which the faithfull beare in their foreheads, to shew they be not ashamed of Christ. Saint August. tract. 43. in Io.

The answer.

Christians in the primitive church, when the confession of Christ was ioined with worldly ignominie, did to shew how little they were ashamed of Christ crucified, signe themselves with the signe of the crosse. But since you papists haue brought in so many foule abuses about the crosse, that where papists are, it is very dangerous to haue any vse of it. Howbeit in this place what is meant by the signe oꝝ seale of God, I thinke it safest to learne of Saint Paule, who telleth vs, that the foundation of God re- 2.Tim 2.19. maineth sure, and hath this seale, that the Lord knoweth who are his. Which knowledge of God causeth his to be safe, at the last day, when he executeth vengeance vpon the whole worlde besides.

The text.

And I heard the number of them which were signed, an Apoc.7.4. hundred fortie foure thousand were signed . of euerie tribe of the children of Israel.

The note.

Of all the tribes put together so many 144000.

The answer.

To this I can say nothing, but this your note is true, your text is true.

The text.

Of the tribe of Iuda twelue thousand signed, &c. vnto the Apoc.7.5. ninth verse.

The note.

He signifieth by these thousands, and the multitude following all the elect of the Iewes to be in certaine number, the elect of the Gentiles to be innumerable.

The

A view of the marginall notes

The answer.

Your collection for the number of the elect shall stand for me.

The text.

Apoc. 7. 11.

And after this, I sawe a great multitude, which no man could number of all nations and tribes, and people & toongs.

The note.

The elect of the Gentiles.

The answer.

This note might haue bene spared, for they are starke blinde that cannot see it without your direction.

The text.

Apoc. 7. 9.

Standing before the throne, and in the sight of the lambe, clothed in white robes, and palmes in their hands.

The note.

Boughes of the palme tree be tokens of triumph and victorie.

The answer.

These notes may be put amongst your works of supererogation.

The text.

Apoc. 7. 14.

These are they which are come out of great tribulation, and haue washed their robes, and made them white in the blood of the lambe, &c. to the end of the chapter.

The note.

The glory of martyrs.

The answer.

Which is more and greater than is possible for man to merit.

The text.

Apoc. 8. 3.

And another Angell came and stood before the altar.

The note.

The priest standing at the altar, praieng and offering for the people in the time of the high mysteries. Christ himselfe also being present upon the altar, is a figure of this thing, and thereunto he alludeth.

The answer.

Now the masse is a figure of this vision, the priest is a figure of the Angell, and we must imagine Christ either hanging ouer the altar, or lieng vpon the altar, and to this saint John alludeth here. And all this must needes be true, our Rhemists who cannot forge, faine, lie, nor erre, haue set it downe, and we must receiue it on their credit. And so their masse came from heauen, as sure as they are honest men, or as sure as if it were sealed with butter.

The

The text.

And the smoke of the incenses * of the praier of the saints *Apoc. 8.4.*
ascended from the hand of the Angell before God.

The note.

If this be saint Michaell, or any Angell, and not Christ himselfe, as some take it, Angels offer vp the praier of the faithfull, as the 24. elders did. chap. 5. For this word Saints is taken heere for holy persons on earth, as often in the scriptures. Though it be not against the scriptures, that the inferior saint or Angell in heauen should offer their praier to God by their superiors there: but heerby we conclude against the protestants, that it derogateth not from Christ, that Angels or saints offer vp our praier to God. As also it is plaine of Raphael, Tob. 12. 12.

The answer.

Such pzemisses, such conclusion. You must haue that, which you dare not certainly set downe, granted you, or else your conclusion carieth not so much as anie shew, or likelihood of following. That diuers take this Angell to be Christ, you your selues confesse, and that Christ is many times in scriptures called an Angell, I am sure you will not denie. That one Angell offereth, and not many, what can it signifie, but that we haue one mediator for not many: and if we haue but one, then why may not Christ be he? That of the 24. elders in the fifth chapter, is a vision of the saints vpon the earth, offering their owne praier. For John in that chapter doth not describe the state of the church as it shall be in heauen, but as it is heere vpon the earth: and therefore setteth it downe magnifying and praising the lambe, by whom the booke was opened, that is, Gods will in his word reuealed and made known. But you did well to tell vs that saints heere are taken for holy persons vpon earth: for your blind schollers do not imagine that there be any saints, but those which are dead and gone, and which the pope hath canonized, and are to be found in his calendar. If the superioꝝ saints offer the praier of the inferioꝝ, then we need to learne the orders of saints and Angels in heauen, that we go not to them, that themselves need the helpe and intercession of others. But who can so tell vs, that we may beleue him? You say it is not against the scriptures. If it be scripture that telleth vs, that we haue an aduocate with the father Iesus Christ, who is the propitiation for our sinnes, and that we haue one mediator, then multitude of mediatoꝝ and aduocates is against scripture. We dare not beleue your dreames, which are

no

no where warranted in the word. And we maruell not, that you thinke it no derogation to Christ, to take away his mediatozship of intercession, when you make him but halfe a redeemer, and halfe a sauour. As for that of Raphaell it may serue to deceiue your simple followers withall, but not to confirme any matter of controuersie against your learned aduersaries, who know it not to be canonicall scriptures.

The text.

Apoc. 9. 1.

And the fift Angell sounded with the trumpet, and I saw a star to haue fallen from heauen vpon the earth, and there was giuen to him the key of the pit of bottomlesse depth.

The note.

Most vnderstand all this of heretikes. The fall of an archheretike, as Arius, Luther, and Caluin out of the Church of God: which haue the key of hell to open and bring foorth all the old condemned heresies buried before in the depth.

The answer.

And we also vnderstand this of archheretikes. But as you erre in your iudgement of heresie, so you set them downe for archheretikes who were not, but principall and woorthie ministers of God in his church. Your odious coupling of Luther and Caluin with Arius, is ridiculous, when neither they had nor held any of Arius heresies. It is true, and signified by the star, that heretikes rise of those that haue been of great account amongst Christians, and therfore haue the moze oppoztunitie to deceiue with, and become sectmasters, as the bishops of Rome, who were sometimes most highly and woorthily esteemed, and now are become apostataes. These, as they rightfully challenge to themselves the keies of hell, so haue they let abroad in a maner al condemned heresies. Ebions heresie in denieng that faith alone sufficeth for iustificati-
 on. Montanus heresie in making lawes for fasting daies. The
 Manichees heresie in forbidding priests to marrie, and so conse-
 quently of most heresies one ptece or other.

*Eusebius eccle-
 siastica histo.
 lib. 3. cap. 27.
 Idem lib. 5. cap.
 18.*

The text.

Apoc. 9. 3.

And from the smoke of the pit there issued foorth locusts into the earth: and power was giuen to them, as the scorpions of the earth haue power. And it was commanded them that they should not hurt the grasse of the earth, nor any green thing, nor any tree, but onely men which haue not the signe of God in their foreheads.

The

The note.

Innumerable petie heretikes following their maisters, after the opening and smoke of the bottomlesse pit.

The answer.

The innumerable locusts that deuour the wealth of the earth, and with their vaine speculations sting, and poison those which loue not the truth, are by the pope let out of hell, and haue spared ouer the chzistian world in infinite multitudes, as both his scholemen, and the sundry and diuers orders of his religious do testifie. For what estimate may be made of the whole number, *Sabellicus.* when only one order, namely, the Franciscane friers were able to spare to the pope thirtie thousand able men to beare armour at one time.

The text.

And they had ouer them a king, the angell of the bottom- *Apoc. 9. 11.* lesse depth, whose name in Hebrew is Abaddon.

The note.

The cheefe master of heretikes.

The answer.

You say that in English his name is destroyer. We see then the diuell who was an homicide, and a destroier from the beginning is this king, and captaine ouer the archheretike, and his locustes, and that they vnder him worke the great, and mightie destruction of men which here is prophesied. And this agreeth with the prediction of the apostle Paule, That antichzist should come by the working of sathan, with all power and signes, and lieng wonders. The pope therefore and his cleargie haue both a mightie and a cunning king, and captaine to conduct them to destroy, and to be destroyed. *2. Thes. 2. 9.*

The text.

And the rest of men, which were not slaine with these plagues, neither haue done penance from the works of their hands, not to adore deuils and idols of gold, siuer, and brasse, and stone, and wood, which neither can see nor heare, nor walke, and haue not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts. *Apoc. 9. 20.*

The note.

Pagans, infidels, and sinfull impenitent catholikes must be condemned also.

This phrase being the like both in Greeke and Latin, signifieth such

A view of the marginall notes

sorrowfull, and penall repentance, as causeth a man to forsake his former finnes and to depart from them. *ὁ μετανοῶν ἐν τῶν ἔργων.* See the same phrase cap. 2. 21. 22. & Acts. 8. 22.

The answer.

Your two notes being both out of one sentence, which could not well be deuided, I haue coupled together. And because I am sure that by catholikes you meane none other but papists, therefore you do well to couple them with pagans, & infidels. For touching saluation and damnation they stand all in one state & case, that is, in the state of damnation, except they repent. As for your phrase which you make so much a do about, it hath alreadie been diuers times examined & proued, that your imagined satisfactorie penance can not be gathered out of it. Other wise we do think that repentance to be but counterfet, which wanteth the testimonies of true repentance, & doth not cause men to forsake their former sins, and to depart from them. But I pray you tell me, your images of gold, siluer, brasse, stone, and wood, can they see, heare, or walke: haue you done penance from the works of your hands, or will you wilfully go to the diuell?

The text.

Apoc. 10. 1.

And I saw an other angell, strong, descending from heauen, clothed with a cloud, and a rainbowe on his head, and his face was as the sunne, and his feet as a pillar of fier.

The note.

Christ the valiant angell is heere described.

The answer.

I maruell that you followed not your Liranius to expounde this of the bishop of Rome: but that flatterie you are ashamed of, though in other things you excēde him. But the circumstances make it plaine, his dignitie, power, strength, his decking from top to toe, the greatnes of his voice, the brightnes of his countenance, his vnused steps comprehending lande and sea together, can not well agree to any other.

The text.

Apoc. 10. 4.

And when the seauen thunders had spoken their voices, I was about to write: And I heard a voice from heauen saing vnto me: Signe the things which the seauen thunders haue spoken: and write them not.

The note.

Manie great mysteries and truths are to be preserued in the church, which

which for causes knowne to Gods providence, are not to be written in the booke of holie Scripture.

The answer.

Farre fetched, and dære bought is good for ladies. John was forbidden to write, Ergo they are kept in the church. When you can proue that your church knoweth those things, which Saint John was forbidden to write, and those things which Saint Paule heard, and saue in heauen, and might not vtter, then will I beleue all your vnwritten verities.

The text.

And the angell which I saw standing vpon the sea, and vpon the land . lifted vp his hand to heauen, and he sware by him that liueth for euer and euer, &c. Apoc. 10. 5.

The note.

This was the maner of taking an othe by the true God, as Dent. 32.

The answer.

There were diuers and sundrie maners of taking othes by the true God, which I do not thinke so necessarie here to be noted, as that you haue taught men to forsake God, and to sweare by those which are not Gods, and as the thing which is here sworne, that is, that time shalbe no more, which is most necessarie for men to consider, that they flatter not them selues with the eternall continuance of the world. Ierem. 5. 7.

The text.

And he said to me, Take the booke and . deuoure it. Apoc. 10. 9.

The note.

By earnest studie and meditation.

The answer.

Don say well, adde this (I pray you) that it is not onlie to be read, studied, and thought vpon, but also in as large measure as we are able to attaine to, vnderstood, and laied vp in our harts.

The text.

And it shall make thy bellie to be bitter, but in thy mouth it shalbe . sweete as it were honie. Apoc. 10. 9.

The note.

Sweete in the reading, but in the fulfilling somewhat bitter, bicause it commandeth works of penance, and suffring of tribulations.

The answer.

The promises of the most gracious fauour of God, and good life to beleuers are sweete and delectable, but that we must passe

through manie and bitter tribulations to come to life, to flesh and blood can not be but bitter. As for your satisfactorie woorkes of penance, which your mind runneth on, are not to be found any where in this booke: but your hart is alwaies on your halfpennie.

The text.

Apoc. 11.2.

But the court which is without the temple, cast foorth and measure not that: because it is giuen to the Gentiles, and they shall tread vnder foot the holie citie .two & fourtie moneths.

The note.

Three yeeres and an halfe which is the time of Antichrists raigne and persecution.

The answer.

But that these moneths are to be measured here by our ordinarie moneths, that resteth to be proued. The onlie thing that we can learne by this is, that Antichrists raigne shall not endure alwaies, but in comparison of Christs raigne which shalbe eternall, it shalbe verie short. But how long or how short so euer the time is, this is certaine and plaine against the papists, that during Antichrists raigne, the holie citie, that is, the church shall be troden vnder foote.

The text.

Apoc. 11.7.

And when they shall haue finished their testimonie, the .beast which ascended from the depth, shall make warre against them, and shall ouercome them, and kill them.

The note.

The great Antichrist.

The answer.

The bishop of Rome, who though in the eyes of the world seeme to preuaile, and to kill the witnesses of Gods truth, yet he can not do it till they haue finished their testimonie, that is, the time that God hath appointed them for the execution of their office.

The text.

Apoc. 11.8.

And their bodies shall lie in the streets of the .great citie, which is called spiritually Sodom and Egypt, where the Lorde also was crucified.

The note.

He meaneith Hierusalem, named Sodome and Egypt for imitation of them in wickednes: so that we see his chiefe raigne shalbe there, though his tirannie may extend to all places of the world.

The

The answer.

How faine you would turne mens eies from Rome, to looke for the great Antichrist els where. Seeing the names and other attributes are spirituall descriptions of this citie, and that Rome resembleth Hierusalem in killing Christ in his members, is like Sodom in beastlie filthinesse, and like Egypt both in ambition and superstition, and in indeuor to hold the people of God in seruitude and thraldom, I see not why we should still thinke that to be the great citie here spoken of.

The text.

And the inhabitants of the earth shall be glad vpon them, Apoc. 11. 10. and make merrie.

The note.

The wicked reioice when holie men are executed by the tirants of the world, because their life and doctrine are burdenous vnto them.

The answer.

This is verie true, and taught by dailie experience vnder the Pope, and such tirannous princes as bend their might, force, and authoritie to aduance his dignitie.

The text.

And the seuenth Angel sounded with a trumpeter, and there were made loud voices in heauen, saying, The kingdome of this world is made our Lordes and his Christes, and he shall raigne for euer and euer, Amen. Apoc. 11. 15.

The note.

The kingdome of this world vsurped before by Satan and Antichrist, shall afterward be Christs for euer.

The answer.

This last trumpet summoneth all the dead to rise againe, and so to come to iudgement, at which time all enemies shalbe destroyed, and God sole seized in quiet possession for euer and euer of the whole world.

The text.

And the Gentiles were angrie, and thy wrath is come, and the time of the dead to be iudged, and to render reward to thy seruants the prophets and saints, and to them that feare thy name, little and great, &c. Apoc. 11. 18.

The note.

To repaie the hire or wages (for so both the Greeke word and the Latin signifie) due to holie men, proueth against the protestants, that they did trulie merite the same in this life.

The

The answer.

Whatsoever it pleaseth you to conceiue in your imaginati-
on, that is by and by sufficientlie p^{ro}oued. The signification of
μωδοι, hath bene often examined, and yet it could neuer be shew-
ed that it alwaies signifieth hire or wages due, and that for
worke: for that must be p^{ro}oued afore merit can follow. For that
which is not otherwise due but by promise, may p^{ro}oue the libe-
ralitie of the giuer, but not the merit of the receiuer. And thus
your p^{ro}oues p^{ro}oue nothing, but that bzag is a good dog, and doth
diligently serue your turne.

The text.

Apoc. 12. 1.

And a great signe appeered in heauen.

The note.

*The dragons incredulous persecuting multitude, and Antichrist the
chiefe head thereof.*

The answer.

You haue deliuered a brieife summe of this chapter in my
iudgement, both b^{re}efly and truly.

The text.

Apoc. 12. 1.

A woman clothed with the sunne, and the moone vnder
hir feet, and on hir head a crowne of twelue stars.

The note.

*This is properly and principally spoken of the church, and by allusion of
our blessed Ladie also.*

The answer.

Scapleton de
latente eccle-
sia. cap. 2.

There be some of your side, which least they should be dri-
uen to admit *Ecclesiam latentem*, an hidden church, w^orangle
hard for the contrarie, and so your doctors are not agreed on the
case.

The text.

Apoc. 12. 3.

And there was seene another signe in heauen, and behold
a great red dragon hauing seuen heads and ten horns, & on
his head seuen diademes.

The note.

The great diuell Lucifer.

The answer.

Bicause my purpose is but to answer you where cause is, and
not to w^{ri}te commentaries, therefore I will not meddle with
that which might be noted vpon the description of the diuell vnder
the forme of a dragon.

The

The text.

And his taile drew the third part of the stars of heauen, and cast them to the earth. Apoc. 12. 4.

The note.

The spirits that fall from their first state, into apostasie with him and by his meanes.

The answer.

The taile of the dragon be hypocriticall false prophets. As dragons and serpents carie their venim, that they sting and poison withall in their tailes: so the diuell seduceth and beguileth by his false lieng prophets. The stars of heauen cast downe to the earth, are the most noble and notable men that seeme far to excell all others, brought to be altogether earthly minded, and to refuse celestiaall things.

The text.

And the dragon stood before the woman, which was readie to be deliuered: that when she should be deliuered, he might deuour hir sonne. Apoc. 12. 4.

The note.

The diuels endenor against the churches children, and specially our blessed Ladies onely sonne the head of the rest.

The answer.

It is true that the diuell that is so great an enimie to the children of the church, beareth also a speciall malice to Christ the head of the church, and would haue deuoured him, but could not. And bicause he knoweth that he cannot otherwise hurt nor harm Christ, therefore he seeketh to swallow and deuour vs Christs brethren, by the seed of the word, and mightie working of Gods spirit begotten and bozne of the church to God.

The text.

And they ouercame him by the blood of the lambe, and by the word of their testimonie, and they loued not their liues euen vnto death. Apoc. 12. 11.

The note.

When the Angels or we haue the victorie, we must know that it is by the blood of Christ, and so all is referred alwaies to him.

The answer.

You should haue said, if you would haue spoken truly, and so as much as please vs, is referred to him. For, for to haue all referred to him, is al that we contend and strīue for: Faith in his blood
is

is the victorie whereby we overcome the world, and all our enemies. The strength of nature, the abilitie of free will, merits of our works, crossing, holiewater, indulgences, pardons, masses, and whatsoeuer trumperie you strue for beside, do nothing auaile to this.

The text.

Apoc. 12. 14.

And there were giuen to the woman two wings of a great eagle, that she might flie into the desert, vnto hir place, where she is nourished: for a time, and times, and halfe a time from the face of the serpent.

The note.

This often insinuation that Antichrists reigne shall be but three yeeres and an halfe, Dan. 7. 25. Apocalipse 11. 2. 3. and in this chapter v. 6. c. 13. 5. prooueth that the heretikes be exceedingly blinded with malice, that hold the pope to be Antichrist, who hath ruled so many ages.

The answer.

Master Saunders in his demonstrations hath as doughtily done for you, as so darke p^roves out of such doubtful places could suffer, and hath already receiued answer sufficient at the hands of that learned and reuerend man Master Whitakers. You know how doubtfully all expositors expound these descriptions of the time, and must we needes credit you, that it must be taken according to our vsuall supputation? As for the ages, which you suppose your pope hath ruled, you may cut off the one halfe of them, which I am sure you imagine.

The text.

Apoc. 13. 3.

And all the earth was in admiration after the beast.

The note.

They that now follow the simplest and grossest heretikes that euer were, without seeing miracles, would then much more follow this great seducer, working miracles.

The answer.

They which learne of them that preach the word truly and sincerely, cannot be seduced by miracles. Because they know and haue learned, that whatsoener miracles serue not to the confirmation of that doctrine which is taught vs in the word, they are but illusions of the diuell, and lieng signes of Antichrist, which God doth send, permit and suffer, to shew who they be which constantly cleaue to him and his truth. But on the contrarie part, it is no maruell though your followers be easily seduced and beguiled.

guiled. First, bicause they be ignozant, and know nothing: secondly, bicause they depend vpon men (who as they say cannot erre) and not vpon the word of truth, and therefore beleue many things, wherof they haue no ground, but either lies or illusions.

The text.

And he opened his mouth vnto blasphemies toward God, Apoc. 13. 6. to blaspheme his name, and his tabernacle, and those that dwell in heauen.

The note.

No heretikes euer liker Antichrist than these in our daies, specially in blasphemies against Gods church, sacraments, saints, ministers, and all sacred things.

The answer.

Lay away lieng, and speake the worst you can truly of those whom you call the heretikes of these daies, and I am sure you cannot proue your slanderous speeches by them. But in truth none be so like Antichrist as the pope, and you his friends. Wherin we will report nothing maliciously by any of contrary religion vnto you deuised, but truly testified, reported, and witnessed by friends and fautors of the Romish power in their stoies and writings. One poisoned his God: another cast his God into the fire: another would eate his peacocke in despite of God: another counted the religion of Christ a fable or a tale. It were infinite to set downe all their blasphemies. But if these blasphemed not, then tell me what you call blasphemie?

*The confessor
to Henrie the
sixt Emperor.
Hildebrand.
Leo the tenth.*

The text.

And I saw another beast comming vp from the earth, and Apoc. 13. 11. he had two hornes like to a lambe, and he spake as a dragon.

The note.

Another false prophet inferior to Antichrist shall worke wonders also, but all referred to the honor of his master Antichrist. So doth Calvin & other archheretikes peruert the world to the honor of Antichrist, and so do their schollers also for the honor of them.

The answer.

How faine you would turne all things from your selues to others. The former beast comming out of the sea betokeneth all those kingdoms and potentates that haue opposed themselues to Christ, and with force and violence sought to suppress the kingdom of Christ. The second beast like a lambe betokeneth all orders of the papisticall cleargie, who vnder the name of Christ

And

and

and his church, oppugne Christ and his church, and reteine some similitudes of the old church to deceiue withall, and are maruelous cunning artificers to coine, forge, feigne, and counterfet miracles.

The text.

Apoc. 14. 1.

And I looked and behold: a lambe stood vpon mount Sion, and with him an hundred fortie and fower thousand hauing his name, and the name of his father written in their foreheads.

The note.

Christ and the same number of the elect which were signed. c. 7.

The answer.

This is set downe for our comfort, that we should neither be caried away by the vniuersality of them that are seduced, neither terrified with the greatnes of the troubles and miseries, wherewith the children of God are afflicted. For howsoeuer in the eyes of the world, the pope and his seeme to preuaile for a time, yet Christ and his elect stand vpon mount Sion, which is a figure of his true church triumphing.

The text.

Apoc. 14. 4.

These are they which were not defiled with women: for they are virgins. These follow the lambe whither soeuer he shal go.

The note.

One state of life more excellent than another, and virgins for their puritie passing the rest, and alwaies accompanieng Christ according to the churches hymne out of this place: Quocunque pergis virgines sequuntur, &c.

The answer.

You are the most grosse, and the most carelesse heretikes that euer set pen to paper. Were all the elect votaries, and professed single life? who can beleue you? Especially seeing the Israelites (to whom this number here spoken of, was in the seuenth chapter properly applied) did desire earnestly, and thought it a great blessing of God to haue fruit of their bodies. It cannot therefore be otherwise, but that virgins be here called those, which are not defiled with spirituall fornication: in which sense Paule prepared the Cozinthians to present them a pure virgin vnto Christ.

2. Cor. 11. 2.

The text.

Apoc. 14. 4.

These were bought from among men, the first fruits to God and the lambe.

The

The note.

This the church applieth to the holy innocents that died first for Christ.

The answer.

Your church hath verie obedient children of you : for if she say the crow is white, you will believe hir. For otherwise if you had eyes in your head, you might see that she applieth this scripture at random, as she doth in a manner all that she dealeth withall. For the circumstances of this place maketh it very plaine, that the whole number afoze spoken of, are the first fruits to God and the lambe.

The text.

And an other angell followed, saying, fallen, fallen is that Apoc. 14. 8. great Babylon, which of the wine of the wrath of her fornication made all nations to drinke.

The note.

The citie of the diuell, which is the vniuersall societie of wicked misbelievers, and ill liners in the world.

The answer.

If euill liners be a parcel of this societie, your church of Rome must needs haue her part in it. I marvel what Saint Augustine meant in his daies to make Rome the vniuersall head of this societie, and that Enochia which Cain built was a figure of Rome, that being the first citie in time, and Rome the first in dignitie, the foundations of both being laide in blood, the founders of both being murderers, murderers I saie of their owne naturall brethren. And that Babylon must needs be here taken for Rome, this maketh it manifest, that you your selues cannot assigne any other citie, that hath made all nations to drinke of the wine of her fornications spirituall.

De ciuitate dei lib. 3. ca. 5

The text.

If any man adore the beast, and his image, and receiue the character in his forehead or in his hand, he also shall drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holie angels and the sight of the Lambe. Apoc. 14. 10.

The note.

The great damnation, that shall follow them that forsake Christ and the church, and worship antichrist or his image.

Qq 2

The

A view of the marginall notes

The answer.

Into which stubbozne and obstinate papists do headlong run, and will not be reclaimed by any meanes.

The text.

Apoc. 14. 12.

Here is the patience of saints, which keepe the commandments of God, and the faith of Iesus.

The note.

Faith is not enough to saluation, without keeping the commandments.

The answer.

This cauill hath bene often enough answered. Obedience alwaies followeth a true lively iustifieng faith, and yet it is not our obedience, that iustifieth and saueth vs.

The text.

Apoc. 15. 1.

And I sawe an other signe in heauen great and maruellous, seauen angels hauing the seauen last plagues. Bicause in them the wrath of God is consummate.

The note.

The tribulations about the daie of iudgement.

The answer.

The tribulations that God hath afflicted the world withall since the first spreading of the Gospell, and shall afflict it with at any time, betwixt this, and the daie of iudgement.

The text.

Apoc. 15. 2.

And I sawe as it were a sea of glasse mingled with fire, and them that ouercame the beast, and his image, and the number of his name, standing vpon the sea of glasse hauing the harpes of God.

The note.

Baptisme.

The answer.

Least the greatnes and the multitude of the greuous plagues should ouermuch dismay the godlie, the holy Ghost afore hande setteth downe their happy and blessed estate, wherein they shall eternally ioie, and reioice with God, and his Christ, that haue their eies fixed vpon that, to the end they may the easilier deuour and swallow vp the great troubles, and miseries of this life.

The text.

Apoc. 15. 3.

And singing the song of Moyse the seruant of God, and the song of the lambe, saieng, Great and maruellous are thy works

works Lord God omnipotent : iust and true are thy waies king of the worlds.

The note.

The song of Moyses and Christ is the new Testament and the old.

The answer.

This song is the ioifull thankesgiuing that the saints of God vse, for his benefits. It is called the song of Moyses, and Christ, bicause the benefits of all times of the lawe, and of the Gospell are therein considered, the deliuerie of the children of Israel, and the redemption of all nations vnder heauen. It consisteth of three parts: namely in considering the wonderfulness, and gloriousnes of Gods works: the iustice and truth of God in his waies: and the terribleness and fearefulness of his iudgements.

The text.

• Bicause they haue shed the blood of the saints and prophets, and thou hast giuen them blood to drinke, for they are woorthie. Apoc. 16. 6.

The note.

The great reuenge that God will do at the later daie vpon the persecutors of his saints.

The answer.

The great reuenge that God hath done, and shewed vpon all the persecuting tyrants of the primitive church. And this withal is to be diligently remembred, that Gods arme is not shortened, and his hand is stretched out still. And therefore still blood must be the drinke of them that delight in blood, and they that loue darknes, shall haue their rewarde in the kingdome of darknes, and they that loue not the truth, must be giuen ouer to beleue lies.

The text.

And men boiled with great heate, and • blasphemed the name of God hauing power ouer these plagues. Apoc. 16. 9.

The note.

The desperate and damned persons shall blaspheme God perpetuallie, which shall be such onely as do not repent in this life.

The answer.

If I did not perceiue that these plagues are referred to former times, I would referre this to you towhome I see blinded with hypocrisie, and drunken with the confidence of your owne merits, so that when you intend and purpose to serue God, you commit idolatrie,

idolatrie, and bicause you see not your sinnes, you can not abide anie admonition or reproofing, and when God striketh and punisheth you, bicause you vnderstand not the cause, you are neuer the better, but grudge and blaspheme, and runne headlong to the diuell without repentance. But when I looke vnto those former times, which are here spoken of, I finde the same rootes of euill in them which are in you, although not so deepe rooted in them as in you, that is, the philosophicall doctrine of free will and confidence in them selues and their workes, which made them suppose that they pleased God, when they killed his saints enemies to those opinions; and bicause they did not imagine that they did amisse, therefore no maruell though they repented not, but grugged and blasphemed at the plagues which God powred vpon them. For the same causes must needes in euerie one haue like effectes.

The text.

Apoc. 16. 11.

And they blasphemed the God of heauen, bicause of their paines and woundes, and did not penance from their works.

The note.

See chapter 9. verse 2. in the margent.

The answer.

The foole will not giue his bable for the tower of London, for then he should misse a great deale of good sport. Your marginall annotation hath bene viewed and answered, the substance whereof being friuolous and foolish, you haue repeated I knowe not howe oft in these annotations.

The text.

Apoc. 16. 13.

And I sawe from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three vncleane spirits in maner of frogges.

The note.

The dragon is the diuell, the beast Antichrist or the societie whereof he is the head, the false prophet either Antichrist him selfe, or the companie of heretikes and seducers that follow him.

The answer.

That by the dragon the diuell is signified, and by the beast the Pope or the societie whereof he is the head, we easilie consent with you, but the false prophet here we suppose to be Mahomet, that hath seduced the whole empires of the Turkes and Persians, And al these by euill, wicked, and seducing spirits bend them selues,

selues, and all their force against the Church and kingdome of Christ.

The text.

And he shall gather them into a place, which in Hebrew is called Arma-gedon. Apoc. 16. 16.

The note.

The bill of the cues by Saint Hieroms interpretation.

The answer.

The coniectures of interpreters is very diuers upon this word, but this is plaine, that being in the time of the first Angels pouring forth his viall, it is a matter to be accomplished nere about our times, and it is therefore the diligentlier to be considered and weighed of vs with the issue of it. The summe of it is, that the diuell and Antichrist shall by their false prophets, perswade the Kings of the earth to bend all their whole force against the church and against the Gospel of God, to extinguishe and destroy it. By all likelihoode the time of accomplishing this is now at hand, for I suppose there was neuer afore anye such conspiracie of princes for that purpose. But God who drew Iabin and Sisera to Magiddo, which because it was placed by a mountaine, is called here Arma-gedon, to giue them and all their great armie into the hand of a woman to destruction, hath promised to doe the like here, to the great comfort and consolation of his church and people, especiallie of those which are now gouerned by De-

Iudges 4. the whole chap. and 5. ver. 19.

The text.

And the great citie was made into three parts: and the cities of the Gentiles fell. Apoc. 16. 19.

The note.

The citie or common welth of the wicked diuided into three partes, into infidels, heretikes, and euill Catholikes. The citie is here called Babylon, whereof see the next chapter verse 5.

The answer.

The citie still I take for Rome, called here Babilon. The diuision of it I take to be into Epicurean Atheists, close hipocrites, and cruell superstitious, and yet openlie wicked ignorant people.

The text.

And there came to me one of the seuen Angels, which had the seuen vials, and spake with me, saing: Come, I will shewe thee the damnation of the great harlot. Apoc. 17. 1.

The

A view of the marginall notes

The note.

The finall damnation of the whole companie of the reprobate, called heere the great whore.

The answer.

The finall damnation of the popes of Rome, and their church there so euidentlie described by their maners, nature, properties, conuersation of life, apparell, power ouer the kings of the earth, that neither man, noz place vpon the earth can be found, to which euerie part of this description can so aptlie agree to as to these. Open therefore your eies, and espie her whom the holie Ghost laieeth out so openlie befoze you, and flie from her betimes, least you be partaker of her plagues and damnation.

The text.

Apoc. 17. 1.

Which sitteth vpon . many waters.

The note.

These many waters are many peoples, verse 15.

The answer.

Where you haue found scripture for your vniuersalitie. The whore hath a large dominion, and many people vnder hir: euen as many, as without all indgement receiue whatsoeuer it pleaseth the bishops of Rome to obtrude to them.

The text.

Apoc. 17. 8.

The beast which thou sawest . was and is not, and shal come vp out of the bottomlesse depth, and go into destruction.

The note.

It signifieth the short raigne of Antichrist, who is the chiefe horne or head of the beast.

The answer.

I would it had pleased God to make it so short as you imagin it, it had saued the blood of a great number of saints, and bred quietnes in our daies: but sith it hath pleased God other wise, God open our eies, that we may see, know, and take heed in time.

The text.

Apoc. 17. 12.

And the ten horns which thou sawest, are . ten kings which haue not yet receiued kingdome, but shal receiue power as kings one hower after the beast.

The note.

Some expound it of ten small kingdoms into which the Roman empire shall be diuided, which all shall serue Antichrist both in his life and a litle after.

The

The answer.

I consent to them that interpret this of our kingdoms in Europe, England, France, Spaine, Scotland, Nauar, Denmarke, Sweeland, Beame, Poland, Hungarie, which all haue serued Rome. But the continuance of their seruice the beasts whole life and a little after, is one of your dreames.

The text.

And the ten hornes which thou sawest in the beast these shal hate the harlot, and shal make hir desolate and naked, and shal eate hir flesh, and hir they shal burne with fire. For God hath giuen into their harts to doo that which pleaseth him : that they giue their kingdom to the beast till the words of God be consummate. Apoc. 17. 17.

The note.

Not forcing or moouing any to follow Antichrist, but by his iust iudgement, and for punishment of their sinne permitting them to beleene and consent to him.

The answer.

Of Gods working in the minds of men, and of your foolish frivolous lieng to permission, we haue spoken diners times afoze. I cannot learne of you, to speake otherwise than the holy Ghost hath taught me. But heere it is manifest that those kings shal not serue the whore so long as you dreamed of, but that though by the iust iudgement of God, they for a time gaue their crowns and dignities vnto Antichrist, yet God hath alreadie altered the minds and wils of some of these, and will when his god pleasure is, alter the rest, that they shal hate the harlot, and make hir desolate and naked, according to the words of this prophesie.

The text.

As much as she hath glorified hir selfe, and hath been in delicacies, so much giue hir torment and moorning : bicause she saith in hir hart : I sit a Queene, and widow I am not, and moorning I shall not see. Apoc. 18. 7.

The note.

The measure of paines and damnation according to the wicked pleasures and unlawfull delights of this life, which is a sore sentence for such people as turne their whole life to lust and riot.

The answer.

Though this be properly spoken and meant of the paines and damnation of the whore of Babylon, yet it may be well exten-

ded to all those, that after hir example excell in pride and ambition, and other impieties. For as they haue folowed hir in sinning, so no doubt they shall follow hir in the punishment of sinne.

The text.

Apoc. 18. 9.

And the kings of the earth that haue fornicated with hir, and haue liued in delicacies, shall weepe and bewaile themselves vpon hir, when they shall see the smoke of hir burning.

The note.

Kings and marchants are most encumbred, endangered, and drowned in the pleasures of this world, whose whole life and traffike is (if they be not exceeding vertuous) to find varietie of earthly pleasures. Who seeing once the extreme end of their ioies, and of all that made their heauen heere, to be turned into paines and damnation eternall, then shall howle and weepe too late.

The answer.

Kings and marchants, and all other that haue had hir in reuerence, shall be astonied at the iudgements of God vpon hir, and shall moorne, especially all maner of shauen marchants, bicause by hir decay they lose their corporall commodities. For thereby their Romish marchandise, wherein consisted their whole traffike, becommeth dead ware, and hangeth on their hands. For that they haue no vent for it.

The text.

Apoc. 18. 20.

Reioice ouer her heauen, and ye holie Apostles, and prophets, bicause God hath iudged your iudgement of her.

The note.

The angels and all saints shall reioice and laude God to see the wicked confounded, and Gods iustice executed vpon their oppressors, and persecutors: and this is that which the martyrs praied for, chapter 6.

The answer.

All celesticall creatures, together with the saints of God are called to celebrate, and shew forth their spirituall ioye, and gladnes, for the destruction of the enemies of Gods church, and for the notable reuenge that God hath made for the blood of his saints, that hath bene spilled.

The text.

Apoc. 18. 21.

And one strong angell tooke vp as it were a great millstone, and threw it into the sea, saieng: with this violence shall Babylon that great citie be throwen, and shall now be founde no more.

The

The note.

By this it seemeth cleere, that the apostle meaneth not any one citie, but the vniuersal companie of the reprobate, which shal perish in the day of iudgement, the old prophets also naming the whole number of Gods enimies mystically Babylon, as Ierem. cap. 52.

The answer.

How cleere can any thing here make it, that by Babylon one citie is not ment? The whole number of the reprobate shall perish at the day of iudgement. What then? Doth that hinder that the head, and principall citie of the diuels kingdome, is not ment here, by Babylon? Babylon is taken in the scriptures mystically for the whole number of Gods enimies, Ieremie. 52. Babylon in that chapter is not named, and though it be by circumstance desciphered, I see nothing why there also, it should not be taken for the citie it selfe. But howsoeuer it be taken there, it is most manifest, that here it must be taken for Rome. For what other citie is situate on seauen hils? What other citie hath had kingdome ouer the kings of the earth? What other city hath made the nations to erre in her inchauntments? and in what citie else may a man finde the blood of the prophets, and saints that haue bene slaine vpon the earth? So that the reasons that lead vs to vnderstand it of Rome are so many, and so plaine, that except a man would shut his eyes against the light, he cannot choise but see it. Yet this is farther to be gathered, that the head and principall citie of the diuels kingdome can not fall without the ruine and fall of the whole kingdome.

The text.

And againe they said Allelu-ia.

Apoc. 19.3.

The note.

This often repeating of Allelu-ia in times of reioicing, the church doth follow in her seruice.

The answer.

And where all things in the church ought to be done to edifying, the people who vnderstand neuer a word, are neuer the better, neither for your Latine, Graeke, nor Hebrew. And yet you thinke it sufficient to tell vs that such a thing, or such a thing in the scriptures, is also in your church seruice. It were too great a disgrace for you, to say or sing in plaine English, praise yee the Lord.

The text.

Let vs be glad, and reioice, and giue glorie to him: because

Apoc. 19.7.

A view of the marginall notes

the marriage of the Lambe is come, and his wife hath prepared hir selfe.

The note.

At this day shall the whole church of the elect be finally and perfectly ioined vnto Christ in marriage inseparable.

The answer.

In the meane space we had need to take great heed of being seduced by your perswasions, and so of forsaking Christ, and coupling our selues to another man, that is, to the pope: which is both the popes, and yours whole endeuous.

The text.

Apoc. 19. 9.

And he said to me write, Blessed be they that are called to the supper of the marriage of the Lambe.

The note.

That is the feast of eternall life, prepared for his spouse the church.

The answer.

And not for you which embrace another head and spouse in his steede, to whom you haue given greater preheminance, then to Christ himselfe.

The text.

Apoc. 19. 13.

And he was clothed with a garment sprinckled with blood: and his name is called the word of God.

The note.

The second person in Trinitie, the Sonne or the word of God, which was made flesh. Io. 1.

The answer.

Who shall confound antichrist, and all the power of the earth which taketh his part, euen with the sword, that proceedeth out of his mouth.

The text.

Apoc. 19. 16.

And he hath in his garment, and in his thigh written, king of kings, and lord of lords.

The note.

Euen according to his humanitie also.

The answer.

Our Lord and Sauioꝝ Christ, God and man, after his resurrection is aduanced aboue all principalities and powers, and euery name that is named in heauen and in earth.

The text.

Apoc. 20. 1.

And I sawe an angell descending from heauen, hauing the key of the bottomlesse depth, and a great chaine in his hand.

The

The note.

See in S. Augustine (lib. 20. de ciuit. ca. 7. 8. & seq.) the exposition of this chapter.

The answer.

Your referring men to the doctors sheweth that your care is not for ignorant men to profite them, for they are not the better for this reference, and the learned needeth it not.

The text.

And I sawe seates, and they sate vpon them, and iudgement was giuen them, and the soules of the beheaded for the testimonie of Iesus, and for the word of God, and that adored not the beast, nor his image, nor receiued his character in their foreheads, or in their hands, and haue liued and reigned with Christ a thousand yeeres. Apoc. 20. 4.

The note.

Quid in millenario numero nisi ad proferendam nouam sobolem perfecta vniuersitas praestitae generationis exprimitur, hinc per Iohannem dicitur. Et regnabunt cum illo mille annis, quia regnum sanctae ecclesiae vniuersitatis perfectione solidatur. D. Gregorius. libro 9. moral. cap. 1.

The answer.

Your poore countrimen are greatlie beholding to you, they are much the better for your note, they vnderstand it as well, and are edified as much by it as by your church seruite. And for my part bicause you haue not vouchsafed to turne it into English your selues, and bicause it toucheth no matter of controuersie betwixt vs, I will also take mine ease and leaue it as I finde it.

The text.

And when the thousand yeeres shall be consummate, Satan Apoc. 20. 7. shalbe loosed out of his prison, and shall go forth and seduce the nations that are vpon the foure corners of the earth, Gog and Magog, and shall gather them into battell, the number of whom is as the sand of the sea.

The note.

Saint Augustine thinketh that these do not signifie anie certaine nations, but all that shall then be ioyned with the diuell and Antichrist against the church. lib. 20. de ciuitate cap. 11. See Saint Hierome in Ezechielem lib. 11.

The answer.

We agree with Augustine that all enemies of the church are signified, open, as Turkes and such like, priuie, as the Pope, papists.

pists and such like, who vnder the name and title of Christ persecute the members of Christ, which the text it selfe doeth plainlie insinuate, which saith that they are the nations, which are vpon the foure corners of the earth.

The text.

Apoc. 20. 11.

And I sawe a great white throne, and one sitting vpon it, from whose sight earth and heauen fled, and there was no place found for them.

The note.

They shall then be new, not the substance, but the shape changed. 2. Peter. 3. See Saint Augustine lib. 20. de ciuit. cap. 14.

The answer.

That this is to be expounded of the innouation of heauen and earth, we consent, but I muse for whome you gathered your notes. The learned without you know whither to repaire for resolution in their doubts. The vnllearned can not consult with Augustine though they would. These references to see the iudgement of Doctozs haue no profit, but to make a shew of your reading.

The text.

Apoc. 20. 12.

And I sawe the dead, great and little standing in the sight of the throne, and bookes were opened, and another booke was opened, which is of life, & the dead were iudged of those things which were written in the bookes, according to their works.

The note.

The bookes of mens consciences, where it shalbe plainlie read, what euerie mans life hath bene.

The answer.

Our owne consciences and thoughts at that day shall either accuse or excuse vs. Looke therefore well into your consciences, and take heede that you trust not too much, and to farre to your Pope of Rome, for it is well known that he is but a mortall man, and not God.

The text.

Apoc. 20. 15.

And he that was not found written in the booke of life, was cast into the poole of fire.

The note.

Such as do no good workes, if they haue age and time to do them, are not found in the booke of life.

The answer.

Your note is neither gathered out of this place, neither warranted

ranted by anie other. He that liueth to mans state hath age, and he that liueth long hath time to do good woꝝkes, but suppose they haue done none, shal we cut frō them hope of mercie afoze the last gaspe, & may not the like grace be shewed them, that was graunted to the penitent theefe? The time therefore of woꝝking must begin at their conuerſion and true turning to God, whether it be earlie oꝝ late, otherwise this place sheweth nothing, but that onlie the elect shalbe ſaued. Others, though in shew they haue led a painfull religious life, though they shalbe able to say, Lord, haue we done thus and thus in thy name: yet shal haue anſwere, depart from me ye woꝝkers of iniquitie, I neuer knew you. Mat. 7. 22. 23.

The text.

And I Iohn ſawe the holie citie Hierusalem new, descending from heauen, prepared of God as a bride adorned for hir husband. Apoc. 21. 2.

The note.

The Church triumphant.

The answer.

The ioy and comfort of all the ſaints of God to thinke of. Now euerie gift which we receiue in this life, is a pledge and token of that loue, wherewith Chriſt hath embraced his church as his ſpouſe: but then ſhe ſhall be perfectlie adozned and beautified, and put into actuall poſſeſſion of al the good things, which are Chriſts her husbands.

The text.

And I heard a loud voice from the throne, ſaieng, behold the tabernacle of God with men, and he wil dwel with them. Apoc. 21. 3.

The note.

This Tabernacle is Chriſt according to his humanitie.

The answer.

Though it be true, that by the incarnation of our Lord and ſauiour Chriſt, and his taking vpon him our nature, God dwelleth with vs, yet heere it is ſpoken of Gods receiuing vs into the participation of the glorie of his Chriſt. For then when we ſhall be receiued into eternall and euerlaſting felicitie, this ſocietie, conjunction, and dwelling of God and man together, ſhall moſt clearly and perfectly appeere.

The text.

And God ſhall wipe away all teares from their eies: and death ſhall be no more, nor moorning, nor crieng, neither ſhall there be ſorrow any more, which firſt things are gone. Apoc. 21. 4.

The

A view of the marginall notes

The note.

This happie day shal make an end of all the miseries of this mortality.

The answer.

God is likened to a mother, which wipeth away the teares from the infants eies and cheekes, whereby is signified, that not onely there shall be an end of the miseries of this mortallitie, but also that there shall remaine no token, step, nor print of our former calamities.

The text.

Apoc. 21. 7.

He that shall ouercome, shall possesse these things, and I will be his God and he shall be my sonne.

The note.

He that hath the victorie in the church militant, shall haue his reward in the trinnphant.

The answer.

It hope of praise, and spoile, and liberall intertainment make men to aduenture them selues, and their liues for victorie, holwe much more we, whose liues are a continuall warfare, who are most certaine and assured of victorie, should manfullie and valiantlie fight against all spirituall enemies, sith the liberalitie of God is so great to victors and conquerors.

The text.

Apoc. 21. 8.

But as to the fearfull and incredulous, and execrable, and murderers, and fornicators, and forcerers, and idolaters, and all liers, their part shalbe in the poole burning with fire and brimstone, which is the second death.

The note.

All that commit mortall finnes, and repent not, shall be damned.

The answer.

Rom. 6. 23.

The wages of euerie sinne is death. All impenitent sinners therefore how smal soeuer their sinne seeme to be, shalbe damned, which is also plainly here insinuated, in that not onelie vnbelievers, & other grosse and foule sinners in the common indgement of men, are reckoned, but also and that first of all, those which are fearfull and cowardes in Gods cause are set, which is a fault that most men little regard, and make a small account of, and therefore all sins without repentance draw men to damnation.

The text.

Apoc. 21. 11.

And he tooke me vp in spirit into a mountaine great and high, and he shewed me the holie citie Hierusalem, descending out

out of heauen from God : hauing the glorie of God. And the light thereof like to a pretious stone, as it were to the Iasper stone euen as Christall.

The note.

The glorie of the triumphant church.

The answer.

Which though it be here excellently, sweetly, and delectably shadowed, yet it doth exceed far the capacitie and reach of our dull braines and weake vnderstanding in this vale of miserie. Howbeit the holy Ghost doth thus describe it, to the end that we considering the excellencie of this description, and waiceng that that the holy Ghost hath but shadowed these things by the most excellent earthly things that are, we should be wholly rapt and inflamed with the loue of these things, and haue our eies continually vpon them, and long and earnestly desire to haue the actuall fruition of them.

The text.

And it had a wall great and high, hauing twelue gates, and in the gates twelue Angels, and names written thereon, which are : the names of the twelue tribes of the children of Israel. Apoc. 21. 12.

The note.

The names of the patriarchs and apostles honorable and glorious in the triumphant church.

The answer.

In respect of the promises made to the fathers, and in respect of the doctrine of truth, and sauing health deliuered to the whole church by the holy apostles, and in whatsoever respect beside that you can reckon, neither derogating from the glorie of God, nor dissonant from the truth of his word.

The text.

And : the citie is situated quadrangle wise, and the length thereof is as great as also the bredth, and he measured the citie with the reed, for twelue thousand furlongs, & the length and height, and bredth thereof be equall. Apoc. 21. 16.

The note.

See S. Hierom ep. 17. touching this description of the beauenly Hierusalem, which is the church triumphant, teaching that these things must be taken spiritually, not carnally.

The answer.

This admonition is very necessarie for your poore blind followers, who know nothing, and are vtterly destitute of all vnderstanding.

derstanding. But alack how is it possible for them to take these things spiritually, who are altogether carnall, led by masters and teachers, which are themselves void of the spirit of God? But out of poperie in this light of the Gospell, it is hard to find any so ignorant, that thinketh not that these things ought to be spiritually understood.

The text.

Apoc. 21. 22.

And a temple I saw not therein. For our Lord God omnipotent is the temple thereof and the lambe.

The note.

All externall sacrifices, which now is the necessarie duetie of the faithfull shall then cease, and therefore shall neede no materiall temple.

The answer.

1. Cor. 6. 19.

The sacrifice which your minde runneth of, is now no dutie of a christian. And though we haue now places to meete in, to heare and learne the word, to praise and to praise God in, to celebrate the misteries which he hath left to his church, and to vse all spirituall exercises: yet temples we haue none, for God him selfe is our temple, for we dwell in him, and we are his temple, for his spirit dwelleth in vs. As for your propitiatorie sacrifices, you may take paines to returne them to Rome, from whence they came.

The text.

Apoc. 21. 27.

There shall not enter into it anie polluted thing, nor that doeth abomination, and maketh lie, but they are written in the booke of life of the lambe.

The note.

None not perfectly cleansed of their sinnes, can enter into this heauenlie Hierusalem.

The answer.

1. Cor. 13. 9.

You know that in this life we know but in part, we loue but in part, and therefore no worke perfectly good can proceede from vs. Those therefore that put confidence in the meritoriousnesse of mens workes, can not enter into this Hierusalem. And I muse that you tremble not, and quake not, when you see that he that maketh a lie can not enter, considering it appeareth in all your workes, and especially in these notes, that you thinke it not dishonestie or shame commonlie to lie. And another thing I would haue you to consider of, why this celestially citie is called rather by the name of Hierusalem, then of Rome, seeing that (if your doctrine be true) Rome hath greater priuiledges vpon earth, then euer had Hierusalem, and therefore were meete to shadow that celestially citie.

The

The text.

In the middest of the streete thereof, and on both sides of Apoc. 22. 3.
the riuer . the tree of life yeelding twelue fruits, rendring his
fruit euerie moneth, and the leaues of the tree for the curing
of the Gentiles.

The note.

*Christ is our tree of life, in the Church by the blessed Sacrament, and
in heauen by his visible presence, and influence of life euerlasting, both
to our bodies and soules, of whom Salomon saith, The tree of life to all
that apprehend him. Proverb. 3.*

The answer.

It is true that Christ is this tree of life, and that he worketh
life and health by the ministerie of his worde and sacraments to
belouers. And that the knowledge of the benefits which we haue
by Christ, is the leaues wherebie the Gentiles receiue health,
and are cured: and that Christes bodilie presence not in the Sa-
crament but in heauen, preserveth eternallie the bodies & soules
of them that shalbe saued.

The text.

And I Iohn which haue heard and seene these things, and Apoc. 22. 8.
after I had heard and seene, I fell downe . to adore before the
feete of the angell which shewed me these things, and he said
to me: Stand vp, for I am thy fellow seruant.

The note.

*You see it is all one to adore before the feete of the Angell, and to
adore the Angell, though to adore him be not expressed, as in the 19.
chapter. See the annotation there, verse 10.*

The answer.

If your note be true, then how can you adoze befoze images,
and not adoze images? For if to adoze befoze an Angel, & to adoze
an angell be all one, then how is it not also al one to adoze befoze
an image, and to adoze an image? Your annotation shall receiue
answer amongst the rest.

The text.

And he that is iust . let him be iustified yet, and let the holie Apoc. 22. 11.
be sanctified yet.

The note.

Man by Gods grace, and doing good workes doth increafe his iustice.

The answer.

This is according to your accustomed maner, dallieng, and
deluding with words ambiguous. It is manifest that the Apostle
reiterating

reiterating one and the same thing in diuerse wordes, doeth by the latter expresse the meaning of the former. Our iustice therefore, but not our iustification before God, may be increased by the meanes you speake of, for it is properlie Gods iustice, and not ours whereby we are iustified before him. Gods iustice I call the obedience of our Lord and Saviour Iesus Christ, which God imputeth to those whose sinnes he pardoneth, and which can onlie abide the rigour of Gods examination, according to his perfect rule of iustice, that is, the lawe. Mans iustice I call the fruits and effects of the spirit of regeneration, which do more and more dailie abound and increase in the godlie, as knowledge and faith doeth more and more encrease.

The text.

Behold I come quickelie, and my reward is with me to render to euerie man according to his workes.

The note.

Apoc. 22. 12.

Heauen is the reward, hire, and repaiment for good workes in all the Scriptures, and yet the aduersaries will not see it.

The answer.

That our good workes deserue or merite heauen, is the thing which we can not see, nor you shew through all the Scriptures. And yet you cease not to make lame and halting arguments that followe not: for if alwaies vpon reward, deseruing necessarilie followeth, then it must follow that your fellowes, which haue bene rewarded with the gallowes, haue also deserued the gallowes, which if you graunt, then you ouerthrowe the concertation of your Catholike church, the chiefe purpose whercof was to iustifie traitors.

FINIS.

